

A
HELP TO PARENT
IN THE
RELIGIOUS EDUCATION
OF
THEIR CHILDREN.

BY THE
REV. HENRY RUTTER.

SECOND EDITION, CORRECTED AND ENLARGED.

"The little ones have asked for bread, and there was none to break it unto them."—**JER. LAM. iv. 4.**

"Endeavour to instil into children, from their most tender years, true sentiments of faith, solid maxims of religion; and see that they always lead a holy and unspotted life."

LONDON:
Published by Keating and Brown, 38, Duke Street
Grosvenor Square; and 63, Paternoster Row.

1832.

ADVERTISEMENT.

THE following Work was originally offered by the Compiler, as a Help to such Parents as wish to impress on their Children a deep sense of Religion, and of the important truths which it inculcates. A Second Edition having been repeatedly called for, it is now submitted to the Public, with some degree of confidence that it will prove useful not only to Parents, but to others who have the superintendence of the Education and conduct of Youth.

Entered at Stationers' Hall.

CONTENTS.

	Page
The Preface, or an Address to Parents on the Religious Education of their Children	1
The Introduction, or a Summary View of the State of Mankind, and of the Progress of Religion, from the Beginning of the World to the coming of Christ, and the Establishment of his Church	18
An Abridgment of Christian Doctrine—Preliminary Instructions	78

CHAP. I.

The End of Man's Creation	85
---------------------------------	----

CHAP. II.

Of the Twelve Articles of the Apostles' Creed	89
First Article	ib.
Second Article	94
Third Article	96
Fourth Article	97
Fifth Article	99
Sixth Article	101
Seventh Article	102
Eighth Article	104
Ninth Article	106
Tenth Article ..	111
Eleventh Article	114
Twelfth Article	115

CHAP. III.

Of the Lord's Prayer	119
Of the Hail Mary	127

CHAP. IV.

	Page
Of the Ten Commandments	132
First Commandment	134
Second Commandment	137
Third Commandment	139
Fourth Commandment	141
Fifth Commandment	143
Sixth Commandment	144
Seventh Commandment	147
Eighth Commandment ..	148
Ninth Commandment.....	150
Tenth Commandment.....	151

CHAP. V.

Of the Commandments of the Church	153
---	-----

CHAP. VI.

Of the Sacraments	160
Of Baptism	164
Of Confirmation	167
Of the Holy Eucharist	170
Of the Mass.....	176
Of Penance	184
Of Contrition	186
Of Confession	190
Of Satisfaction	198
Of Indulgences	199
Of Extreme Unction	201
Of Holy Order	202
Of Matrimony.....	205

CHAP. VII.

Of Virtues, Vices, &c.	207
Theological Virtues	207
Cardinal Virtues	210
Gifts of the Holy Ghost.....	211

CONTENTS.

7

	Page
Of Fruits of the Holy Ghost	212
Two Precepts of Charity	212
The Eight Beatitudes.....	216
The Seven Deadly Sins	218
Pride	218
Covetousness	219
Lust	220
Anger	221
Gluttony	223
Envy.....	224
Sloth	225
Sins against the Holy Ghost.....	226
Sins that cry to Heaven for Vengeance.....	228
The Three Eminent Good Works.....	230
Evangelical Counsels	231
The Four Last Things	232

CHAP. VIII.

The Truth of the Christian Religion.....	235
The Christian's Rule of Life	248

CHAP. IX.

The Christian's Daily Exercise	258
Acts of Faith, Hope, and Charity	272
Grace before Meat	277
Grace after Meat	278

AN
ADDRESS TO PARENTS

ON THE
RELIGIOUS EDUCATION OF THEIR CHILDREN.

“ I exhort you, with all the power of my soul, to consider
“ the good education of your children, as the most important
“ business of life.”—*St. Chrysostom.*

THE first object of christian parents ought to be the religious education of their children. In fulfilling this duty, they equally contribute to the support of their own authority, to the advancement of their children, and to the general good of society at large. They who neglect this parental duty, betray a shameful ignorance of their essential obligations, and of their most important interests: they can neither be accounted good parents, good christians, nor even good citizens. The celebrated Gerson, who employed a great part of his time in the education of youth, says, that of all the means to stem the torrent of corruption, which overspreads the world, the surest means, is to bring up children in a christian manner from their most tender years. Let parents, therefore, consider the education of their children as their principal concern, and that their own salvation, as well as that of their offspring, chiefly depends on the

manner how they acquit themselves of this important charge.

Parents are apt to imagine that the business of instruction belongs wholly to priests or pastors ; but this is a great mistake. The parents themselves, as Bossuet observes, are the first, and, in some respect, even the principal catechists of their children. They are the *first* catechists, because before their children come to the chapel, they ought to nourish them with the milk of sound doctrine which themselves have received from the catholic church. They are the *principal* catechists, because it is their duty to teach them their Catechism by heart, to make them daily repeat it, and to explain it to them in the best manner they are able. When parents neglect this part of their duty, the little which their children learn on Sundays is soon forgotten ; whereas, by attending to it, they may render more essential service to their children than pastors can do. The latter speak to them only in the chapel, on certain days, and for a short space of time, when they are extremely dissipated by the company and variety of strange objects which strike their senses. On the contrary, at home, children are more recollected ; their thoughts are more sedate, because they see nothing new to take off their attention ; and parents have more frequent and better opportunities of instructing them : they know their capacity and inclinations, and can take advantage of those moments when their children are

most docile and best disposed to receive instruction.

Wherefore, as soon as parents observe in their children the first dawn of reason, they should begin to sow upon the virgin soil of their hearts, the seeds of virtue and piety: if these take root at an early period, they will not afterwards be easily shaken by the unavoidable storms to which they are exposed from the devil, the world, and the flesh. Hence Solomon says, "train up a child in the way he should go; and when he is old, he will not depart from it."—*Prov.* xxii. 6. "Hast thou children? instruct them, and bow them from their childhood," in order to form in them early habits of virtue and piety.—*Ecclus.* vii. 25.

THE METHOD OF CATECHISING.

When children can repeat their Catechism, their parents should begin to exercise their reason, and teach them to think, by little short questions, such as may help them to understand the meaning of words, and the sense of what they learn. For here lies the main difficulty of catechists; how to engage the attention of children, and impress on their tender minds a due sense of what is contained in the Catechism. Boudon, in his excellent treatise on this subject, observes that the Catechism is often of no use to children, because they learn it only by rote, without understanding it. He says, that he had found children of twelve or fourteen years of

age, who knew perfectly well how to answer the questions in the Catechism, and who nevertheless had no knowledge of God. They would say, and repeat, that 'there is one God and three persons,—that the second person was made man,—that one mortal sin was sufficient to damn a person,' &c. ; but they pronounced all this like parrots, without any meaning,* and without having any proper ideas of religion. To obviate this evil, and that children may not only learn the words of the Catechism, but the meaning of them, the most effectual method seems to be that which is made use of in the following work, in which the chief contents of the Catechism are broken into a great number of questions and answers, so as to point out more distinctly every proposition contained in the Catechism. By this method of interrogation we easily see whether children understand the meaning of what they repeat, or have only their memory charged with a sound of words. Provided they can answer the several questions here annexed to the Catechism, and which they may often do in the very words of the Catechism, we may fairly conclude that they pay due attention to the meaning of

* Mrs. Williams also, in her new method of teaching children to read, informs us, that she had met with young ladies, who could repeat all the rules in Murray's Grammar, without really understanding one of them. All they knew of grammar was a succession of words in a certain order, to which their minds affixed no meaning. But, most assuredly, it is not merely the words, but the idea those words are intended to convey, that should be impressed upon the memory of children.

words, and really improve in christian knowledge ; which will be a great satisfaction to such as have the care of their education.

Wherefore the principal intent of the method here recommended, is to assist parents and others in the great duty of instructing children ; and it chiefly consists in obliging them to consider and weigh the force of each expression in the Catechism, and to learn how the words agree with and refer to each other ; which is a thing they seldom attend to, if left to themselves, as appears from the false stops and pauses they make in repetition. This method will likewise make them see the relation that one part of the Catechism bears to another, and teach them to distinguish between the things for which reasons are given, and the reasons that are given for them.

It is to be observed, that several other questions and answers have been added to the Catechism, in order more fully to explain certain points, and to shew the meaning of particular words and expressions, which might otherwise be unintelligible to the ordinary capacity of children. As experience has proved the utility of this method, it is hoped that parents and others will be induced to make trial of it, in order to ascertain what progress children make in the most important branch of education, the knowledge of religion. With regard to other more copious and learned expositions of the Catechism, it is far from being our design to disparage or

exclude them : but however proper they may be, they will be attended with much greater fruit, if the method here recommended be previously pursued by way of introduction. For, in the instruction of children, we must ever keep in mind that golden rule : “ precept must be upon precept, line upon line ; here a little and there a little.”—*Isai.* xxviii. 10.

Besides the business of catechising, parents have other essential duties and obligations with respect to their children, and it may not be improper to solicit their attention to the following particulars.

PRAYER.

Most children are apt to perform the duty of prayer in a careless, superficial manner, which is owing to their natural giddiness and inattention to every thing serious. Wherefore it is the duty of parents to teach them how to pray. They should instil into them a high idea of this essential duty, and shew the necessity of it from our total dependance on God as to the goods both of this life and the next. For example, let them often say to their children : *We must never forget to pray to Almighty God, because He is the giver of all good gifts : it is He alone who can supply us with all things necessary both for soul and body.* At other times : *We can never arrive at the eternal happiness of heaven unless God help us by his grace : now he will help us by his grace, if we ask it by humble and fervent prayer.* Let

them often admonish their children of their duty when going to prayer, as follows: *Remember you are now going to speak to God himself, the Sovereign Lord of heaven and earth: see that you do it with great reverence, modesty, and attention.*

In order to impress on the minds of children a due sense of the presence and majesty of God, they must first say their prayers aloud, in a mild, humble, and moderate tone, upon their knees, and with downcast eyes, and their hands joined; and they should never be allowed to huddle over their prayers (as is often the case), nor to look about here and there while saying them. After prayer, say to them occasionally: *Did you think on Almighty God? Was your heart raised up to him, to adore him, to praise him, and to beg his blessings?* Without attention, your prayers, instead of pleasing God, will only offend him.

Parents should, as much as possible, hear their children say their prayers morning and night; and in hearing them should not be employed about the business of the house. If they cannot themselves perform this duty, they ought to entrust it to such servants only as are truly pious, and who will see that the children perform it in a proper manner. It cannot be expected that children should be duly impressed with the importance of this duty, if allowed to perform it in a careless manner; or if they see their parents equally indifferent about so essential a point.

THE CORRECTION OF CHILDREN.

“Provoke not your children to anger; but bring them up in the discipline and correction of the Lord.”—*Eph.* vi. v. 4.

The passions of children are certain motions or affections of the soul, which from the disobedience of our first parents, are become rebellious and exceedingly dangerous. These corrupt inclinations must be prudently restrained in their infancy, that they may be brought under the government of reason. When, by proper management, their inordinancy is pruned away, the passions may prove excellent instruments of virtue: but if cherished or not restrained in children, they soon grow unruly, pervert the judgment, and precipitate them into all kind of vice and wretchedness. It is the duty of parents, therefore, to curb the passions of their children, to make them subject and obedient to reason, and to discountenance every thing that savours of pride, vanity, envy, furious anger, &c. It is also proper to shew them the unreasonableness and deformity of any such passions, and to accustom them to frequent disappointments by checking their eager desires for this or that favourite object.

The correction of children ought to commence as soon as they begin to discern between good and evil. This branch of education will appear to be of more consequence than parents generally imagine, if we consider the nature of true religion, and how the authority of parents may be

made subservient to it. True religion consists in chusing and following the will of God in preference to our own will. His authority is absolute; it should silence all our perverse reasonings, and obtain from us an implicit obedience to all his commands. When a parent, therefore, requires from the child an entire submission to his authority, such submission will prove an excellent hand-maid to religion. Let the object only be changed, and filial obedience to the parent becomes piety towards God.

With respect to the correction of children, a good deal of discrimination and discretion must be exercised by the parent. In cases of obstinacy, whether it takes the form of violence or sullenness, if candour and calm representations produce not the desired effect on the child's mind, punishment must be resorted to; but it should be sparing and moderate, and inflicted gradually, so as to give time to the child to recover itself from its fit of perverseness; and when its temper is altered, and bends to the yoke with docility, the punishment should cease. On some occasions, it will be proper to punish a child in the way of some restriction, or by exacting some moderate sacrifice (such as staying in the house for some hours), in order to prevent salutary impressions from slipping too soon from his mind through youthful levity. Undoubtedly, the faults of children are to be counteracted; but by moderate measures, unaccompanied by anger and violence in the

parent. As to the system of those who reprobate all punishment of children, it is certainly founded on an erroneous view of human nature. What can be more false than to represent and treat man as a creature always disposed of himself to act rightly, and to cultivate every good disposition as the best means of promoting his happiness? Had this been the case, we should have seen virtue clearly predominant in the world, and vice merely an exception to the general state of things. The great business of education, therefore, should be to counteract the natural bent of the mind to evil, and to instil and foster, under the guidance of the Holy Spirit, a new nature, the very reverse to that which we all bring into the world, as children of sinful Adam.

THE IMPROVEMENT OF THE HABITS

Is another important object which will claim the parent's attention. Of the power of habits, and the effects they produce in life, every one who reflects upon the constitution of his own mind and the causes of his actions, must be sensible. Indeed the most durable good, acquired by education, will frequently be found to be that which has been indirectly obtained by habit, rather than what was immediately proposed. The language taught may be forgotten, the science which was the object of study may be imperfectly understood, and soon neglected; but the habits of attention, of dili-

gence, and of reasoning, which have been indirectly acquired, will remain, and may be applied to the most useful purposes of life. The principal habits to be inculcated are,—order and regularity, obedience, diligence, and perseverance. To this head may be referred the *regulation of the temper*. The best sort of learning is that which teaches children to command themselves, to cherish contentment, to suffer with fortitude, and to seek and be satisfied with such innocent enjoyments as are within their reach. *Self-denial* is the basis of all self-command, and without it nothing great or good can be expected. Instead of suffering the child to grasp at every gratification which is presented to him, he should be taught to check himself; to reflect upon the lawfulness of the enjoyment, and the probable consequences of indulging in it.*

* As religion furnishes the most solemn sanctions in favour of moral duties, a *proper attention* is, therefore, to be paid to them, as well as to articles of faith. The moral duties may be considered under two general divisions,—*personal* and *relative*. By *personal* duties, I mean such obligations as we are under to promote our own personal security and happiness. The principal of which are, cleanliness, economy, industry, temperance, contentment, prudence, self-examination, self-improvement, and self-government. By *relative* duties, I mean such obligations as relate to the promotion of the permanent security and happiness of society in *general*. The principal relative duties, are obedience, gratitude, civility, benevolence, charity, veracity, honesty, candour, and justice.

SOME OF THE LEADING PRINCIPLES OF RELIGION.

But in vain we endeavour to regulate the temper without the powerful aid of religion, which gives us just views of the objects around us, and inspires dispositions corresponding to those views. The misfortune is, that men are misled by false estimates; hence they discern not things as they really are, but suffer themselves to be imposed upon by the outward appearances. The best rule that parents can give to direct the judgment of their children, is to impress on their minds this important truth,—that we are here in this world only for a short time; that in the next we shall live for ever, either happy in heaven, or miserable in hell; and therefore, whatever securely conducts us to heaven is to be esteemed good, but whatever turns us from it, and leads to hell, is evil, and to be avoided. In like manner, whatever puts us in danger of losing heaven, whatever makes the way to it more difficult, is not to be valued, nor eagerly sought after. If children were taught to bring all worldly objects to this test, they would then make a true judgment of their value; but if, on the contrary, they consult only the world instead of the gospel, their judgment of things will be just the reverse, and they will consider the objects of pleasure, of avarice, and of pride, as alone worthy of their esteem and pursuit.

In order to elevate the minds of children above sensual objects, parents and instructors should often recal their attention to the following great principles of religion:—"You believe in a God infinitely powerful; but do you pay him that respect and obedience which you owe him?" "You believe God to be infinitely *just*; and that he *hateth sin*; how then can you expect that your sinful actions will escape his terrible vengeance and indignation?" "You believe God to be infinitely *good*; but what do you do, to testify a grateful sense of his love toward you, and induce him to bestow on you new favours and blessings?" "You allow that you would not be a christian if you doubted of the mystery of the *incarnation* (that is, the mystery of God the Son being made man). You believe that his infinite love brought him down from heaven to suffer and die on a cross, in order to cleanse us from sin, to deliver us from hell, and to open to us the kingdom of heaven; but the same divine faith likewise teaches, that we must humble ourselves, deny ourselves, and carry our cross, after the example of our crucified Lord: and how then can we flatter ourselves that we are truly his disciples, if we are so afraid of the least humiliations and sufferings, and so impatient under them?" "By what means can you hope to partake of the merits of Christ's precious blood, if you profane it by remaining in sin, and neglect those holy sacraments which he ordained for the sanctification of our souls?" "You wish to go to heaven;

but how can you expect to gain that glorious kingdom, if, instead of loving God, you suffer your heart to be enslaved to brutal passions and lusts?" "When you do good actions, are diligent in your christian exercises, are sober, modest, &c.—all this is highly praiseworthy, and entitles you to the esteem and applause of men. But must this be the only or chief motive of such like actions? No, certainly; for in this case, you would receive your recompense in this world. That practice only is christian which proceeds from christian motives. Wherefore, a good christian should always raise his views higher, and perform his actions with the intention of pleasing God his Creator. If you do so, God will accept of your good actions as done for himself, and will reward them accordingly in his heavenly kingdom." In order to inspire children with a love of virtue, the parent should endeavour to describe it in all its charms, and, on the contrary, paint in lively colours, the ugliness and deformity of vice, and the terrible judgments of God, which will sooner or later fall upon the guilty sinner. Finally, Let parents often pray to God to give their children a teachable and good disposition, without which all their instructions will be to no purpose; *except the Lord build the house, they labour in vain that build it.—Psalm cxxvi,*

FIRST EXAMPLE.—THE BAD EFFECTS OF TOO
MUCH INDULGENCE.

Let parents consider and often represent to their children, how Dionysius the tyrant treated the son of Dion his enemy. As he had a mortal hatred to the Father, he considered how he might most effectually wreak his vengeance on the Son whom he had in his power. He therefore invented a new sort of cruelty. In what, do you suppose, it consisted? He did not plunge a dagger into the heart of this innocent child; he did not confine him in prison, nor make him suffer hunger and thirst. What is infinitely worse, he corrupted in him all the good qualities of his mind; and in order to effect this, he gave him whatever he wished for; he indulged all his humours and fancies. The young man carried away by the love of pleasure, abandoned himself to the most shameful excesses. No one had an eye to the regulation of his conduct; no one contradicted his whims, or endeavoured to stop the torrent of his passions. All he did was right; all his desires were gratified; and all his faults were overlooked, if not commended. What was the consequence? His mind was completely corrupted by flattery; and he ran headlong into every kind of vice. But mark how much more easily young people go wrong, than get right again; how easily they fall into a variety of disorders, but with what difficulty they are brought back into the way of virtue.

This young man was afterwards restored to his father, who committed him to the care of proper tutors, in order, by every possible means, to reclaim him from his evil habits. But all their exertions were in vain: the youth chose rather to deprive himself of life, than to forego his pleasure: he cast himself down headlong from the top of his father's house, and was dashed to pieces. Hence we may learn, 1st. That our true friends are those who resist our passions, and our greatest enemies those who flatter and encourage them. 2nd. That much depends on the proper exertion of parental authority over children, and on giving them a good education betimes; whereas, if the mind is once corrupted and imbued with false maxims, the force of habit becomes almost invincible, and the evil past remedy.

A SECOND EXAMPLE.

The following example is more recent, and was mentioned in the public prints not many years ago:—A youth had connected himself with immoral companions, who led him into extravagances which his income could not support. Rather than give up such associates, and resign his loose pleasures, he was prevailed upon to rob his father. The parent sought him; and, at the first interview, the precipitate and unprincipled youth drew a pistol from his pocket, and shot himself in the presence of his disconsolate father. The observation which the unhappy man made

some little time after, to one of his friends, deserves the consideration of all such fond parents, as like Heli, in some degree, connive at their children's irregularities: "Had I fortunately been less indulgent to my boy," said he, "had I checked him in early life, had I subdued his irregular passions, and accustomed him to *restraint*, this violent act would never have happened, and I might now have been the happy father of a virtuous son."

As nothing insinuates itself more easily into the minds of young persons, or leaves a more lasting impression on them, than historical narratives, it is proper to set before them such edifying examples as are to be found in Holy Scripture, and in the lives of the saints. The following abstract of sacred history is chiefly taken from Bossuet and Fleury, and is intended to give a brief account of those great events which are connected with the mysteries and principles of religion; this being the very method which God observed in proposing them to mankind.

SUMMARY VIEW

OF

THE STATE OF MANKIND, AND OF THE PROGRESS
OF RELIGION,

*From the beginning of the World, to the coming of Christ, and
the Establishment of his Church.*

“He that cometh to God, must believe that he is, and is a
Rewarder of them that seek Him.”—*Heb. xi. v. 6.*

THE best and wisest men of all ages have ever agreed in acknowledging the importance of religion, as the foundation of our present, as well as of our future happiness. The most learned heathens were convinced of this truth; and Cicero tells us, that nature (by which he means the reason of mankind, or the natural dictates of their conscience) leads all men to the belief and acknowledgment of God, and that without religion, consisting chiefly in the fear of God, human society could not long subsist in the world.* Socrates, Plato, Seneca, Plutarch,† &c. as ap-

* Religionem, eam quæ in metu et cæremonia Deorum est, appellant. Cicero De Inv. li. 2. Plerique (quod maxime verisimile est, et quo omnes duce natura vehimur) Deos esse dixerunt. De nat. Deo. li. 1. Atque haud scio, an pietate versus Deos enblata, fides etiam, et societas humani generis, et una excellentissima virtus, justitia tollatur. Ib. V. De Officiis l. 3. c. 6.

† Plutarch styles irreligion a kind of *stupid*, by which men are

pears from their writings, bear similar testimony to the necessity of religion, and hesitate not to affirm, that the most dreadful effects of misery and anarchy must inevitably follow, if the knowledge of God and religion were totally banished from the minds of men.

But, although the reason of mankind, when rightly exercised and improved, may attain to some knowledge of God, and of many duties arising from it, and although there is implanted in us a kind of natural sense of right and wrong, of the moral beauty and fitness of things, when not depraved by vicious prejudices and disorderly passions, yet when we consider the deplorable ignorance and wretched state of the Pagan world, how apt men are, when left to themselves, to entertain wrong notions of religion, and how prone to neglect the most important duties of it, it must appear a signal instance of God's goodness and compassion, to have given us an *external* revelation, in order to elucidate the great principles of natural religion obscured by prejudices; to direct us in the several parts of our duty; and to enforce the practice of virtue by the most powerful and engaging motives; besides discovering to us certain things of great impor-

deprived, as it were, of their senses. And, in another place, he asserts it "to be a very improper thing to ascribe *true* reason to those who do not acknowledge and adore the Deity." *De Superstitione*. So, again, Tully says: "I can hardly think that man to be in his right mind, who is destitute of religion." *De nat. Deorum*, li. 2.

tance and advantage, which otherwise would have remained concealed from our knowledge.

That God has really given us such a revelation, which exhibits a clear discovery of the great principles and duties of the law of nature, and renders them more obvious and certain to the bulk of mankind;—a revelation which enforces the practice of virtue with the strongest motives, and instructs us in several things of importance, will appear from the following summary view of sacred history, which points out the origin and progress of religion, from the beginning of the world to the coming of Christ, and the establishment of his church.

FIRST AGE.

From the Creation of the World to the Deluge, containing the Space of 1656 Years.

1. *Creation of the World and of Man.*—Gen. i.

IN the beginning, and before all ages, from all eternity, God existed in himself and by himself: there was neither heaven nor earth, nor sea, nor angels, nor men; God alone existed, and he was Father, Son, and Holy Ghost, one only God, but in three distinct persons; a pure Spirit, infinitely happy in himself, and infinitely powerful. Being infinitely happy, he had no need of any thing besides himself, and being infinitely powerful, he was able to create out of nothing whatever he pleased. Thus, nothing at first existed but God, Father, Son, and Holy Ghost: all beside,

both what we see and what we do not see, was nothing. God, therefore, by his Almighty power, created the world out of nothing, the heavens and the earth, things visible and invisible, spiritual and corporeal substances, angels as well as man. He commanded, and every thing, at his word, sprung out of nothing: he had but to will, and immediately all was created, and every thing arranged in its proper place; the light, the firmament, the sun, the moon, the stars, land and sea, plants, animals, and last of all, man.

It pleased God to make the world in six days: at the end of the sixth, he created man to his own image and likeness by giving him a soul capable of knowing and loving him. The design of God was to make man eternally happy, provided he applied himself to know, love, and serve his Creator: at the same time, he gave him grace to enable him to do it. The eternal happiness of man was to enjoy God, who created him. Had he not sinned he would never have died, God having determined to preserve him immortal, both as to body and soul.

God rested on the seventh day, that is, he ceased to make any new creature; he blessed this day, and consecrated it to his service, in honour of his repose. This was the origin of the Sabbath among the Jews, and of the Sunday among Christians.

After producing these creatures, God preserved to them that life which he had given them; and by his providence still preserves it

to all living creatures. That wonderful order which we observe in the heavens and on the earth, and which is called the course of nature, was first established by God, and entirely depends upon him, so that he can change it just as he pleases.

The Fall of Adam, and the Promise of a Saviour.—(Gen. iii.)

The first man was named *Adam*; from whose side God taking a rib, made of it a woman, called *Eve*, and gave her to Adam for a companion, that being of the same flesh, they might love each other as one body. Then it was that God instituted marriage between them, and blessing them, he said: *Be fruitful, and multiply, and replenish the earth.* From this marriage spring all mankind. God placed our first parents in Paradise, which was a delightful garden; and to shew that he was their sovereign Lord, he gave them a particular commandment, which was—not to eat of the fruit of a certain tree. God called this tree, *the tree of the knowledge of good and evil.* Man's happiness depended on his being subject to God; and his misery was the certain consequence of disobeying the order of his Creator.

Besides man, God created pure spirits, who are the angels: some of them revolted against God, and for their rebellion were thrown into hell, and are called *devils*, *demons*, and the *powers of hell*. Those that remained faithful to God are the good angels, who enjoy everlasting happi-

ness in heaven : they are also our guardians and protectors ; for they help us to overcome the temptations of the wicked spirits. One of the wicked spirits tempted Eve, and persuaded her to eat of the forbidden fruit ; she not only ate of it herself, but prevailed on Adam to eat of it also. Immediately God pronounced against them the sentence of death : and, by a just judgment, their sin became the sin of all their children, that is, of all mankind ; and, in consequence of this sin, the devil acquired greater power over man. Adam was driven out of Paradise, where he might have lived happy, if he had continued in his innocence, and not violated the law which God had given him. By this fall of Adam, sin and death entered into the world ; and all his descendants must have been for ever miserable, if God had not taken pity on them. In his tender mercy, he immediately promised, *That the seed of the woman should bruise the serpent's head* ; that is, that men should be delivered from sin, from death, and from the power of the devil, by Jesus Christ, who should be born of a virgin.

Of the corruption of Mankind, and the Deluge.
(Gen. iv.)

All mankind being children of Adam, are born in sin and ignorance, with an inclination to evil. This inclination to evil is called *concupiscence*, which, more or less, is felt by all mankind. In the book of *Genesis*, Moses tells us who were the children and the descendants of Adam : his two

first sons were Cain and Abel. Cain, out of jealousy, killed his brother Abel, and had a wicked posterity like himself. Notwithstanding the general corruption of mankind, God was known to, and worshipped by the Patriarchs, and especially in the family of *Seth*, one of Adam's sons, whose children preserved the fear of God, till intermarrying with the wicked race of Cain, they became also wicked and corrupt. Hence, in process of time, the earth was filled with crimes, and the corruption became so general, that God resolved to destroy all men by an universal deluge, reserving only Noah, with his family, to re-people the earth. Noah was a just man that feared God, and was ordered by him to build an ark, which was a long square vessel, big enough to contain a couple of each kind of animals, both birds and beasts. When Noah and his family were shut up in this ark, God, during forty days and forty nights, caused rain to fall in torrents, accompanied with an overflowing of the sea, so that the highest mountains were covered with water, and all mankind were drowned, excepting eight persons, *viz.* Noah and his wife, his three sons and their wives ; for these were in the ark and sailed perfectly secure under the protection of Almighty God. When the waters had subsided, and the earth became dry, Noah went out of the ark, a year after he had entered it : the first thing he did was to erect an altar, and to offer sacrifice to God, as a thanksgiving for his deliverance. The memory of this deluge is pre-

served, not only in the Holy Scriptures, but also among several nations of the world, as we find in many ancient histories. The *flood* happened one thousand six hundred and fifty-six years after the creation of the world.*

* SECOND AGE.

From the Deluge, 1657, to the Call of Abraham, 2083, which comprehends the Space of 426 Years.

Ignorance and Idolatry spread over the earth: the calling of Abraham, and the covenant God made with him.—(Gen. chap. 8, 9, 10, 12.)

After the deluge, the world was repeopled by the three sons of Noah, Sem, Cham, and Japhet. The descendants of Sem settled chiefly in Asia,—those of Cham, in Africa,—and those of Japhet, in Europe. Such is the origin of all the people of the world, as may be seen more at large in the tenth chapter of Genesis. Families and nations soon multiplied, but, in a short time, mankind again became wicked. In general, they sought only to please themselves, to eat, drink, and indulge their sensual appetites. Instead of adoring God, their Creator, most of them adored the sun, moon, or other visible creatures, which seemed to

* To impress this narrative on the minds of children, it is proper to make them retain the names of those whom God chiefly employed in the execution of his designs; because experience teaches that the connection of sacred history, depending on these names, is thus more easily preserved in the memory.

possess any excellence. This was the beginning of idolatry, which consists in worshipping the creature instead of the Creator. However, the true religion was still preserved in some families, *viz.* in those where fathers were careful to instruct their children, and to tell them what they themselves had learned concerning the creation of the world; the happiness of a virtuous life; the fall of man by sin; the promise of a future Saviour; a judgment to come after this life, when God would render to every one according to his works. The true religion was thus handed down by tradition from father to son; but, lest it should in time become extinct, amidst the general corruption of the world, God was pleased to make an alliance with the Patriarch Abraham, who was of the race of Sem. He ordered him to quit his relations and country, and to go to the land of Canaan. He promised to make him the father of an innumerable people; to give this people the land of Canaan, and to bless in his seed all the nations of the earth, which meant that of his posterity should be born the Saviour of the world. Abraham believed the promise of God, and God rewarded his faith; He protected him on all occasions, and heaped blessings upon him. He enjoined him *circumcision*, as the seal of this covenant; and gave him a son by his wife Sara, when she had no longer any hopes of having children, being far advanced in years. This only son was called *Isaac*, and God commanded Abraham to offer him in sacrifice, in order

to try his faith and obedience. Abraham was ready to obey; but when just on the point of slaying his son, he was prevented by an angel. Isaac was the father of Jacob, otherwise called Israel, who had twelve sons: among these were distinguished, Levi, Juda, Joseph, and Benjamin. These twelve sons are the twelve Patriarchs, fathers of the twelve tribes, which afterwards formed a great people called Israelites, or the people of Israel. They were also called *Hebrews*, and afterwards the Jews. (All the saints who lived under the *law of nature*, viz. Adam, Abel, Seth, Noah, &c. were likewise called Patriarchs.) Abraham, Isaac, and Jacob, lived a simple and laborious life; they kept numerous flocks. God blessed their labours, because they served him; and they were respected by the princes and inhabitants of the country they lived in. These three Patriarchs lived in Canaan without having any fixed residence. This country was afterwards called *Judea*, *Palestine*, the *Holy Land*; also the *Land of Promise*, from its being promised to the posterity of Abraham. This promised land was a figure of heaven, which is promised to all faithful Christians, of whom Abraham is styled the father, or pattern.

THIRD AGE.

From the Calling of Abraham, an. 2083, to the Delivery of the Hebrew people out of Egypt, 2513, comprehending the Space of 430 Years.

When Abraham came into the land of Canaan, it was inhabited by an idolatrous and very wicked

people; the inhabitants of Sodom (where Lot dwelt) were particularly wicked, and had committed such horrible crimes, that God destroyed that city, after He had brought Lot out of it, with his wife and daughters. Fire from heaven fell upon Sodom and Gomorrah, so that these cities, and all the neighbouring country, were burnt to ashes: a striking example of God's just anger and indignation!

When Abraham and Isaac were dead, a great scarcity obliged Jacob to leave the land of Canaan: he retired with his children into Egypt, which was at no great distance. Here was great plenty of provisions, owing to the foresight of Joseph, one of Jacob's sons, and whom he loved most tenderly. Jacob, indeed, supposed this son was dead, and had long bewailed his loss. Meanwhile God had preserved him in a miraculous manner, after he had been sold by his brethren, and carried into Egypt as a slave; for Pharaoh, king of Egypt, had made him chief governor of all his kingdom. Joseph forgave his brethren, who had used him so cruelly, and invited his father Jacob into Egypt, with all his family: thus the Israelites were established in Egypt, and their number increased exceedingly. Jacob, on his death-bed, gave his blessing to all his children, and foretold to each of them the most remarkable things that were to happen to their posterity. Of his twelve sons, Juda was to be the most distinguished: it was from the name of Juda that Palestine was one day to be called Judea, and that

the Hebrews were to be called Jews. Jacob, in blessing his son Juda, said that he should command all his brethren, and that the supreme power should remain in his family, till He came who was to be sent, and who was therefore to be called the *Expectation* and *Hope* of Nations, that is, the Saviour of the World.

FOURTH AGE.

From the Delivery of the Israelites out of Egypt, 2513, to the Foundation of Solomon's Temple, 2992, comprehending the Space of 479 Years.

The People of God captive in Egypt, and delivered by Moses.

The family of Jacob, as we just observed, multiplied wonderfully in Egypt, so as to become in a short time a great people: they continued in the faith of their forefathers, Abraham, Isaac, and Jacob, and served the true God, whilst the people of Egypt were sunk into idolatry, and worshipped senseless creatures. Meanwhile, another Pharaoh ascended the throne, and remembered not the services of Joseph. Fearing lest the Israelites might become too powerful, he oppressed them with hard labour, and resolved to destroy all the male children. But God took compassion on his people, and sent Moses, a descendant of Levi, with his brother Aaron, to deliver them. They came to Pharaoh (a name usually given to the kings of Egypt), and in the name of God commanded him to let his people go. Pharaoh refused to do this several times,

and Moses, to force him to a compliance, wrought several alarming miracles, which are called the ten plagues of Egypt. The water of the rivers was changed into blood, so that the Egyptians were exceedingly distressed for want of water ; an innumerable multitude of frogs filled their houses, and even the king's palace ; flies, gnats, and other insects terribly incommoded them, and allowed them no respite : and at each plague, Pharaoh promised to obey ; but he performed nothing. After these plagues, God sent a pestilence upon the cattle, ulcers upon the men, a frightful storm of hail, and a most horrible thick darkness for three days. All this was ineffectual ; Pharaoh was still hardened. At last God sent an angel, who, in one night, destroyed all the first-born of the Egyptians, from the son of Pharaoh seated on his throne, to the son of the lowest servant employed in the meanest offices. Pharaoh, this time, heard the voice of God, and being frightened, pressed the Israelites to be gone immediately. The same night, the Israelites, by God's appointment, sacrificed a lamb, which they ate in every family, after marking the doorposts of their houses with its blood, as a sign for the destroying angel to pass by them.

Observe, that the word pasch, or passover, signifies *passage*, viz. the passage of the angel by the houses of the Israelites, without hurting them ; and God ordered them to make a like sacrifice every year of a paschal lamb, in memory of their deliverance. Observe also, that this de-

liverance of the Israelites signified, that all mankind should, one day, be delivered from sin and the slavery of the devil, by the blood of Jesus Christ, the true paschal lamb, who came to take away the sins of the world.

*The Law ; -Entrance into the Promised Land ;
Josue, David, Solomon.*

Having thus delivered the Israelites from their slavery in Egypt, God led them into the land of Canaan, which, as before observed, was called the *promised land*, because promised to their fathers. During this journey, He wrought great miracles in their favour : He caused them to pass dry-shod through the Red Sea, to save them from Pharaoh, who pursued them ; for he now repented that he had let them go. But God no longer spared this impious tyrant : he destroyed him and his whole army, as they attempted to follow the Israelites through the Red Sea.

The Israelites being thus miraculously delivered out of the hands of the Egyptians, were conducted by Moses through a great desert. When they arrived at Mount Sinai, God gave them *his law*, fifty days after the Passover, and at the same time displayed the most astonishing signs of his power and majesty. The mountain appeared all on fire, and covered with a thick cloud, from whence issued flashes of lightning and claps of thunder ; an awful noise was heard like the sound of trumpets ; and in the midst of this dreadful scene, God wrote the ten command-

ments, commonly called the decalogue, upon two tables of stone. He added a variety of ceremonies and ordinances which the Jews were to observe in the land of Canaan, until the coming of Christ.

As a sign of the alliance or covenant which God made with the Israelites, He ordered Moses to make the *ark*, usually termed the ark of the covenant. This was a chest of precious wood, all covered with gold, and the tables of the law were deposited therein. The ark was kept in the tabernacle : this was a tent made of rich stuffs ; and before it was an altar for the sacrifices : these chiefly consisted in slaying oxen and sheep, and prefigured the great sacrifice which Christ was, one day, to offer on the cross. Aaron, the brother of Moses, and his children, were consecrated priests to offer these sacrifices, and all the rest of the tribe of Levi were appointed to the service of the tabernacle. During forty years the Jews wandered in the desert ; but God still protected them, and fed them with a miraculous food, called *manna*, which fell from the clouds every morning.

The time was come when God had resolved to give the Israelites the land promised to their fathers. Moses, their law-giver, led them to the borders of this land, and Josue, his servant, put them in possession of it by great victories, which God accompanied with great miracles. The Israelites divided Canaan into twelve parts. After the death of Josue, the Israelites were governed

by the *judges*, whom God raised from time to time. The prophet Samuel was the last of the judges, and he set up Saul, the first king of the Israelites. After Saul, reigned David, who was the son of Jesse, and of the tribe of Juda. He was a man according to God's own heart, being diligent in observing the law, and zealous that his people should keep it: God delivered him from his enemies, and heaped on him riches and glory. He also promised him, that his posterity should reign for ever over his faithful people, which signified that of his race should be born the Messiah, or Christ, the *anointed* of the Lord, the true king of mankind. The capital, or chief town of the kingdom of Israel, was Jerusalem, where David had his palace on Mount Sion. By Divine inspiration, he composed many psalms to sing the praises of God, and the wonders of the Messiah's reign. In the person of Solomon, his son and successor, the royal prophet beheld a figure of the Messiah in his glory, as he himself was a figure of the Messiah in his labours and sufferings.

FIFTH AGE.

From the Foundation of Solomon's Temple, 2992, to the End of the Jewish Captivity under Cyrus, 3468, containing the Space of 476 Years, about 1000 Years before Christ.

Solomon builds the Temple: the Schism of Jeroboam; the Captivity of Babylon; Prophecies.

Solomon reigned in peace and prosperity, not only over the Israelites, but over several foreign

nations. He caused the temple of God to be built in Jerusalem ; and this temple and the holy city were the types and figures of the Christian Church, and of Heaven. In this temple only could sacrifices be offered, in order to shew, that there is but one God, and one true religion. Solomon was favoured with the gift of wisdom ; but he afterwards lost it, by abandoning himself to sensual pleasures, which finally corrupted his heart, and drew him into idolatry. To punish him, God permitted his kingdom to be divided under Roboam, his son. Of the twelve tribes, ten revolted, and chose for themselves another king, called Jeroboam, of the tribe of Ephraim. Thus, there were two kingdoms formed,—the one called the kingdom of *Israel*, which comprehended the ten revolted tribes ; the other called the kingdom of *Juda*, which consisted of the two tribes that remained faithful to Roboam.

The kingdom of Israel subsisted about two hundred and fifty years : Jeroboam was the first king of it. This prince, fearing lest his subjects should return to the obedience of Roboam, king of Juda, if they went to Jerusalem to worship God in the temple, and to offer their sacrifices, set up a new religion in his kingdom. He made two golden calves, in order to be worshipped as the Gods of Israel, and appointed priests to officiate in this new and idolatrous worship. This separation of the ten tribes from the race of David, which God had chosen, is the figure or type of schismatics, who separate themselves

from the church of God. God sent several prophets to the ten rebel tribes, to turn them from their sins, and to preserve the knowledge of himself among them. One of the most eminent of these prophets was Elias, who prophesied in the time of the wicked king Achab. At last, the kingdom of Israel was destroyed, and Samaria, the capital city, was taken by Salmanasar, king of Assyria, who carried away the ten tribes, and dispersed them into distant countries, from whence they never returned to settle again as a nation in their own land.

The kingdom of Juda lasted a hundred and thirty years longer than that of Israel. Here the true God was served in the temple of Solomon, and the law of Moses maintained in all its rites and ceremonies. The children of Juda, however, instead of profiting by the chastisements of Israel, often forgot the God of their fathers, and, by their crimes, provoked his just anger and indignation. During all this time, He raised up prophets to oppose the errors of his people, and to reclaim them from their evil ways: the most illustrious of these were Isaiah and Jeremy, who denounced the threatenings of God, and zealously promoted the cause of piety and religion. They also foretold what was to happen in after times, especially the ruin of idolatry, and the most remarkable circumstances of our Saviour's history, *viz.* his birth, his sufferings, his death, his eternal reign, and the calling of the Gentiles. In vain did God threaten to punish the iniquities

of his people ; they still neglected to appease his anger by repentance. Nabuchodonosor, therefore, as the prophet Jeremy had foretold, invaded their country, took and destroyed Jerusalem, burnt the temple and the sanctuary, and led the people captive to Babylon, the chief city of his kingdom. This captivity, which took place about four hundred and twenty years after the foundation of the temple, was a visitation of divine justice, intended to punish, but not to destroy the people of God. Jeremy foretold that this captivity should last seventy years, and that God would afterwards visit his people, and bring them back into the land of their fathers. At the same time, the prophet declared that the city of Babylon, having served as an instrument in the hand of God to chastise his people, should herself feel the terrible effects of the divine vengeance : that this proud city should be treated like Sodom and Gomorrah ; that it should be reduced to the state of a barren desert, a retreat for serpents ; and that the time should come when not a vestige of it could be found. All these predictions were exactly fulfilled.

SIXTH AGE.

From the End of the Babylonian Captivity, an. 3468, to the Birth of Jesus Christ, 4000 ; comprehending the Space of 532 Years.

When the seventy years of captivity were expired, God remembered his ancient mercies, and by means of Cyrus, King of Persia, brought back

his scattered people, under the conduct of Zorobabel, into the land of their fathers. In rebuilding Jerusalem and the temple, they were interrupted by the Samaritans; and this work was not finished till forty-nine years afterwards, under the reign of Darius Hystaspes. Some years afterwards, Esdras and Nehemias, by the permission of king Artaxerxes Longimanus, went into Judea; caused the walls of Jerusalem to be rebuilt; and restored order and civil government in that city. From the re-building of Jerusalem (*Dan.* ix. 24.) to the reign of Darius, to the destruction of that city, which happened after the coming of Jesus Christ, there were seventy weeks of years, that is, four hundred and ninety years, according to the prediction of the prophet Daniel. The Jews after their return to their own country, were for some time subject to the kings of Persia, till Alexander the *Great* overturned the empire of the Persians, and established that of the Greeks. After the death of Alexander, in the thirty-third year of his age, his dominions were divided among his captains. Seleucus Nicanor had Syria, whence the kings of Syria are called the Seleucidæ, and by Daniel, the kings of the *north*; Ptolomeus Lagus had Egypt, and his successors were called the Lagidæ, and by Daniel, the kings of the *south*. Judea being situated between these two kingdoms, had equally to suffer from the one and the other, but especially from Antiochus, who plundered and profaned the temple, and, by the

greatest cruelties, endeavoured to force the Jews to renounce their religion. God delivered them by the valour of the Maccabees, or Asmoncans, under whom they lived for a considerable time ; but at last, they fell under the power of the Romans, to whom God gave the empire of the world.

Herod, surnamed the Great, by birth an Idu-mean, supported by the Romans, wrested the sovereign authority from the Asmoncans, and was declared King of Judea. Thus the sceptre of Juda began to pass into the hands of a stranger ; and the seventy weeks, foretold by the prophet Daniel, were hastening to their conclusion. This was the time marked out for the coming of the Messiah. The Jews were so convinced of the fulfilment of the prophecies, that they fully expected the Messiah would very soon make his appearance among them. Of this expectation we have the clearest proofs : for at this period, when any extraordinary personage appeared among them, they began to form conjectures, and to institute inquiries among themselves, whether he was not the Messiah.* This they had never done in preceding times. At this period also, several impostors, availing them-

* The word *Messiah* signifies *anointed* ; that is, a person appointed to some high station, dignity, or office ; because originally among the eastern nations men so appointed (particularly kings, priests, and prophets) were anointed with oil. Hence the word *Messiah* means the person pre-ordained and appointed by God to be the Great Deliverer of the Jewish nation, and the Redeemer of all mankind. The word *Christ* means the same thing.

selves of the public expectation, endeavoured successively to attract the notice of the people, and each one to represent himself, as the Deliverer promised to their nation. Such an attempt had never before been made, because as the Jews well knew that the time pointed out by the prophets was not arrived, the pretensions of an impostor would have gained no credit. The firm persuasion of the Jews, at this period, of the speedy coming of the Messiah, was so public and well known, that even the most celebrated profane historians have spoken of it as a certain and undeniable fact. (*See Tacitus, Hist. l. 5. Suetonius.*)

SEVENTH AGE.

From the Coming of Jesus Christ, and the Establishment of his Church, to the End of Time.

The Birth of Jesus Christ ; his Preaching, his Death, his Resurrection, and Ascension into Heaven.

The world had now lasted four thousand years, buried in sin and in the darkness of infidelity. God was known only among the Jews, who were but a small and inconsiderable people, if compared with all the other nations of the universe ; and even the greatest part of the Jews lived according to the flesh, that is, they considered nothing but earthly blessings, and the goods or evils of this life. The time being come in which the so long promised Messiah was to appear, God sent his only Son into the world : the eternal

Son of God was made man. Of all the great events that had ever happened, this was the greatest. The angel Gabriel was sent to Mary, to announce to her, that she was chosen to be the mother of Christ, and yet to remain always a virgin. She believed; and immediately was accomplished the great mystery of the incarnation; the Son of God, equal to his Father from all eternity, was conceived and made man, in her womb. He was born at Bethlehem; was circumcised, and named *Jesus*, that is to say, *Saviour*: he was adored by the *Magi*, or wise men, who came from the east, conducted by a miraculous star. These eastern princes were the first of the Gentiles, or Pagans, who believed in Christ. Jesus passed his youth in silence and labour, being obedient to his mother and St. Joseph, his reputed father; and he wrought with him at his trade, which was that of a carpenter. This is called Christ's *private* life, which is a perfect model for all christians to imitate. We are next to proceed to his *public* life, when he made himself known to the world. When Jesus was about thirty years old, there appeared in Judea a great prophet, namely, *John the Baptist*, who exhorted the people to do penance; telling them, that the Saviour was come, and was going to appear among them. Such as profited by his preaching, he baptised in the Jordan, and hence was called *the Baptist*.

Jesus came, like others, to be baptised by St. John, who, on this occasion, bore testimony of

him, That he was the *Lamb* of God, who came to take away the sins of the world,—the *Messiah*, the Christ, the Saviour, who was expected by the Patriarchs, and foretold by the prophets. After his baptism, Jesus began to preach the gospel, which word signifies the *good news*; and this good news was no less than the forgiveness of our sins, and the offer of eternal life to all who should believe in him, and live according to the precepts of the new law which he preached. In the history of the life of Jesus Christ, as recorded in the gospel, three things principally claim our attention, *viz.* the doctrine of Jesus Christ, his miracles, and the holiness of his life. The doctrine he preached was most holy, as tending only to the glory of God, and the good of mankind. He chose twelve Apostles, to be, as it were, the foundations of his church, and appointed Peter to be their head. To shew that his doctrine was true, and that he spoke only in the name of God, he performed a great number of miracles, which manifested an infinite power and goodness; and he also gave his Apostles power to do the same. He cured all sorts of diseases in a moment, and by speaking a single word: he restored sight to the blind, speech to the dumb, hearing to the deaf: he delivered such as were possessed by the devil, and raised the dead to life. At the same time, Jesus set us an example of every kind of virtue: He was humble of heart, and to inculcate humility, generally forbade his miracles to be published to the world. He was mild and

affable ; he patiently suffered the inconveniences of poverty, and the importunities of the multitude. In all he did, he sought nothing but the glory of his heavenly Father, whose will he fulfilled in all things ; and he often spent the night in prayer, to impress on us the importance of this christian duty. He was tender and full of compassion for sinners, who wished to be converted ; but no less full of zeal against hardened sinners and hypocrites.

It was this zeal that drew upon him the hatred and envy of the Scribes and Pharisees : the Scribes were the doctors or teachers of the law ; and the Pharisees were those who pretended to observe the law more exactly than others ; but most of them were proud, covetous hypocrites, who deceived the people by an outward shew of piety. They resolved to put Jesus to death ; and Judas, one of the Apostles, agreed to deliver him into their hands for thirty pieces of silver. Jesus was taken, brought before Annas and Caiphas, tried like a criminal, whipped, mocked, and crowned with thorns. Finally, Pontius Pilate, the Roman governor of Judca, condemned him to die, in order to please the Jews, although he knew him to be innocent. Jesus was immediately led to Mount Calvary, and crucified between two thieves. The Jews continued to insult him in the midst of his sufferings ; and when he asked for drink, they gave him vinegar and gall. Thus every thing was accomplished that had been written of Christ in the Psalms and the Prophets

His body was laid in the sepulchre; his holy soul descended into a part of hell called *Limbo*, to deliver the souls of the holy fathers that were detained there; on the third day, he raised himself to life again, glorious and immortal. The same day on which he arose, Christ shewed himself to his unbelieving disciples: they see and touch his wounds, and are finally convinced of his resurrection, and ready to lay down their lives in defence of it. For the space of forty days, Christ remained upon earth, often appearing to his Apostles, to instruct them more fully in those mysteries which they were to announce to the world. Finally, he sends them to be the founders of christian churches; and, after promising to be with them and their successors to the end of time, he ascended into heaven in their presence. There he sits at the right hand of God his Father; and all power is given him in heaven and on earth.

REFLECTION.

To christians nothing should be more interesting than the history of Christ's birth, of his labours, sufferings, and death. His divine instructions claim their most serious attention: all his words are so many rules for their conduct: his miracles prove his power; his sufferings and death, his great love for us; his resurrection and ascension, his divinity. In the life of a Man-God, every thing tends to edification, and ought to be the subject of our frequent meditation.

THE DESCENT OF THE HOLY GHOST, AND THE
ESTABLISHMENT OF THE CHURCH.

Fifty days after Easter, that is, on Whitsunday, Jesus Christ sent down the Holy Ghost on his disciples, as he had promised. They were immediately filled with courage and light, and began to preach boldly, that Jesus was risen from the dead ; that he was *the Christ*, the long expected Messiah, in whom the prophecies were fulfilled ; that remission of sins could only be obtained in his name, and through the merits of his blood. A great number of Jews received the gospel ; but a far greater number rejected it, and would not acknowledge Jesus Christ crucified to be the Messiah. The Apostles, therefore, turned to the Gentiles, and dispersed themselves over the earth, in order to preach the gospel throughout the world. They confirmed the truth of their testimony and preaching by miracles, and by shedding their blood. The Emperor Nero, one of the most wicked of men, raised the first general persecution against the christians, and at Rome, put to death the two apostles St. Peter and St. Paul. Soon after this first persecution, the war began against the Jews, who had stirred up the Roman empire against the christians, and delivered the Apostles into the hands of their enemies. The time of vengeance was now come : Jerusalem was utterly destroyed ; the temple was consumed by fire ; and an innumerable multitude of the Jews perished by the sword. Then they

experienced the effect of that impious wish they had uttered against Christ: *Let his blood be upon us and upon our children.*—(Matt. xxvii. 25.) In fact, the vengeance of God visibly pursued them in a most extraordinary manner: such as escaped death by the sword, were sold as slaves, and dispersed over the world; and to this day they remain as vagabonds on the face of the earth,—a striking example of God's terrible judgments!

The Apostles preached the gospel to the Pagan world with wonderful success, and founded a great number of churches, that is, assemblies of the faithful, under the direction of bishops and priests, consecrated by the imposition of hands, and the sacred rite of ordination. St. Peter founded the church of Rome: his original name was *Simon*, but Jesus Christ gave him the name of *Peter* or *rock*, and said, he would build his church upon this rock, and that the gates of hell should not prevail against it. He gave him in charge to *confirm his brethren*, and to *feed his lambs and sheep*, assuring him that he had prayed for him, that his *faith should not fail*. Thus St. Peter was the *first* of the Apostles, and as such he is named by the evangelists; he was the visible head of the church, the vicar of Jesus Christ upon earth, and hence the bishops of Rome, as his successors, have always been acknowledged the supreme pastors of the church by divine institution. The Apostles, in imitation of their divine master, taught the people by word of

mouth: but some of them committed to writing the chief points of the christian doctrine: their books compose the *New Testament*, which jointly with the *Old*, form the entire body of the Holy Scriptures, and are called, by way of excellence, the *Bible*, or the Book of Books, dictated by the Holy Ghost.

For the space of three hundred years, the church of Christ was cruelly persecuted. The Pagans did all in their power to destroy it by calumnies, injuries, confiscations, banishment, death, and every species of cruelty. Hence, there was an innumerable multitude of martyrs or witnesses, who generously shed their blood to bear testimony to the truth of the gospel. Their constancy, and the sanctity of christians in general, caused the church to multiply prodigiously; and the number of the faithful increased in proportion as they were put to death by the persecutors. Without murmuring, they suffered reproaches and torments, and sought no other revenge but that of converting their persecutors. At last, God gave peace to his church under the Emperor Constantine, who publicly embraced the christian religion in the year 312. Then was seen the accomplishment of the ancient prophecies, that the kings of the earth should become the children and protectors of the church. The church, however, has never been without enemies. From the beginning, there have been some who left her bosom, and separated themselves from her communion, to teach their own new and particular

doctrines. These are called *heretics*, that is, proud, self-conceited men, whom Jesus Christ tells us to avoid as ravenous wolves, under sheep's clothing.—(*Matt.* vii. 15.) All the mysteries of faith have successively been attacked by persons of this description; as the unity of God, the trinity of persons, the incarnation of the divine Word, the grace of Jesus Christ, the sacraments, the authority of the church, &c. But all the efforts of heretics have only served to strengthen and elucidate the faith by the infallible decisions of the church. This church, ever the *pillar and support of truth*, continues

* Of all the ancient heresies, that of Arius seems to have been the most dangerous, and to have occasioned the greatest disturbance to the church. This innovator attacked the Divinity of the Son of God, the second person of the Blessed Trinity, who became incarnate for us; and his new doctrine was embraced and followed by a great number of persons, notwithstanding that the apostle St. John had clearly taught the divinity of Jesus Christ, and that the Pagans themselves bear witness how the primitive christians met to sing hymns to Jesus Christ *as to God*. (See Pliny's Letter to the Emperor Trajan, written an. 101.)

The peace which followed Constantine's conversion to christianity, enabled the church to assemble the first general council of Nice, in which the new doctrine of Arius was publicly condemned, and the catholic faith authoritatively declared and confirmed. Constantine, the son and successor of Constantine the Great, was an avowed friend of the Arians; and this heresy, for a time, made considerable progress. But in spite of the influence of human favour, and the support of the imperial power, by degrees it dwindled away and died; and such has always been the case with the works of man; whereas the catholic faith, the work of God, has invariably remained the same in the church, and maintained itself, without the least alteration, to the present time.

still to teach, as she has always done, the same doctrines which the Apostles taught, and to administer the same holy sacraments which Christ appointed; and, by these means, she brings forth saints (that is, persons eminent for sanctity), and preserves in her bosom the practice of all virtues. Even in the most corrupt times, God raises up examples of virtue and of the most splendid piety for the edification of his church; whilst he permits her, at the same time, to be tried and opposed by various enemies. Amidst the temptations and perils of this life, she awaits the general resurrection, and that awful day, when Jesus Christ shall come down from heaven, in all his majesty, to judge the living and the dead.

To imprint the above summary of sacred history in the minds of children, it is proper, as Bossuet observes, to make them learn the names of those persons whom God has principally employed in the execution of his designs. Experience teaches that the connection of sacred history, which depends on these names, will be thus much better remembered. The parent or catechist, therefore, may make use of the following questions for this purpose:—

Q. Who is the creator of the heavens and the earth?

A. The eternal God, Father, Son, and Holy Ghost, one God in three persons.

Q. Who was the first man that God created ?

A. Adam.

Q. And the first woman ?

A. Eve.

Q. Are these our first parents ?

A. Yes ; Adam and Eve are our first parents.

Q. What have they transmitted to us ?

A. Sin and death.

Q. Who was the first just man that died in the state of grace ?

A. Abel ; who was killed by his brother Cain out of envy.

Q. What other child did God give to Adam in the place of Abel ?

A. He gave him Seth, in whose family was preserved the worship of God.

Q. How did God punish the general wickedness of the world ?

A. By the deluge or flood.

Q. Was there no just person upon earth ?

A. Yes ; there was the righteous Noah.

Q. What favour did God shew to Noah ?

A. During the flood, he preserved him and his family in the ark.

Q. How was the world repopled ?

A. The world was repopled by the three Sons of Noah, namely, Sem, Cham, and Japhet.

Q. Afterwards, when the world became wicked again, with whom did God make an alliance ?

A. God made an alliance with Abraham.

Q. From whom was Abraham descended ?

A. Abraham was descended from Sem.

Q. Who are the patriarchs ?

A. Abraham, Isaac his son, Jacob the son of Isaac, and his twelve sons.

Q. Had Jacob no other name ?

A. Jacob was also called Israel ; and from him sprung the Israelites, that is, the people of God.

Q. From whom did the twelve tribes of Israel spring ?

A. From the twelve sons of Jacob.

Q. Who was he, among the twelve children of Jacob, from whom Christ was to be born ?

A. Juda.

Q. In what country were the Israelites at first detained in slavery ?

A. In Egypt, where their ancestors had taken refuge at the time of a great famine.

Q. Whom did God make use of to deliver them from this slavery ?

A. Moses.

Q. By whom did God give the law to the ancient Hebrews ?

A. By the same Moses.

Q. Who introduced the Israelites into the promised land ?

A. Joshua.

Q. Who finished the conquest of the promised land ?

A. King David.

Q. Of what tribe was king David ?

A. David was of the tribe of Juda.

Q. What particular promise did God make to David ?

A. That Christ, or the Messiah, should descend from him.

Q. Who built the temple of Jerusalem ?

A. Solomon, the son of David, who was one of Christ's ancestors.

Q. What did the temple typify or represent ?

A. The temple represented the Catholic Church, in which God will be worshipped.

Q. Under what king did the ten tribes separate themselves from the temple ?

A. Under Roboam, the son of Solomon.

Q. Who was the author of this schism ?

A. Jeroboam, whose name has been infamous in all ages.

Q. What was this separation a figure of ?

A. Of heresies and schisms.

Q. Which was the chief tribe that remained faithful ?

A. The tribe of Juda, from which Christ was to spring.

Q. Was Christ expected by the Jews ?

A. Yes, Christ was expected ; and was foretold by Moses, by David in his Psalms, and by the prophets.

Q. At what time did Christ come into the world ?

A. About the year four thousand, after the creation of the world.

Q. Whose Son was Christ ?

A. Christ was the Son of God from all

REFLECTIONS

On the Order and Connection of the Events related in the preceding Historical Sketch of Religion.

From the preceding narrative of events, it will be easy to deduce a clear and luminous proof of the truth and divine origin of the christian religion, and of its perpetual duration amidst all the convulsions and revolutions which have so often changed the state of the world. To be convinced of this, we need only to take a review of some of the leading facts mentioned above;—facts of public notoriety; and which cannot be called in question.

It is certain, that about eighteen hundred years ago, Jesus Christ, the founder of this holy religion, was born, lived, and died, in Judea, a country of small extent, and generally despised by other nations.

It is certain that, at the same period of time, the rest of the world was deeply immersed in the superstitions of idolatry, and that the God of Israel was not adored, nor even known by the nations of the earth.

It is certain that, at the same period of time, the Jews had a collection of very ancient books, which they venerated as *divine*; in which was foretold the coming of the Messiah; who was to be borne in Judea, and by whom the knowledge and worship of the God of Israel were to

be extended to all the nations of the earth. It is also quite certain, that such was the belief of the Jews, and that confidently relying on their Holy Scriptures, they fully expected the Messiah about that time." *

Jesus came, and declared himself to be the Messiah promised in the Scriptures.—*John c. iv. v. 26.*

To demonstrate that he was really so, independently of other proofs which he might give, it was requisite that, after living in poverty, and dying upon a cross, he should, by himself and the operation of his power, spread the worship of the God of Israel over all nations.

This he promised to do, and this promise he executed in a most extraordinary manner. He chose a few disciples from the lowest class of the people, commanded them to preach the gospel to the whole world, declared that in their undertaking to make him be acknowledged as the only true God, the God of the Jews, they would meet with great resistance, and have to conquer the opposition of all nations ; but, while he foretold that they should suffer persecutions, he promised to assist their endeavours, and finally to crown them with success.

* The accomplishment of these two striking and extraordinary facts (the coming of the Messiah, and his being known and adored by all nations) which had been so distinctly foretold, is sufficient to demonstrate the divinity and authenticity of the Scriptures ; to say nothing of other particular proofs which might be deduced from them, and which are omitted for the sake of brevity. See St. Austin. (*De Civitate Dei. li. 12.*)

The charge which he gave is immediately executed. The Apostles preach every where the gospel, and every where great numbers are quickly induced to adore the God of Israel, and Jesus his Son, nailed to a cross.

Now, let us imagine what would be the result, if, at the present day, twelve men of the lowest class, without education, or the assistance of worldly power, should attempt to introduce a new form of worship in all parts of the world, by inviting men to worship as God, a man who had been executed on a gibbet. Unquestionably, we should be authorised to regard such an enterprise as vain, foolish, and impossible.

The enterprise of the Apostles was not attended with less difficulty. The world, at that time, was not less sagacious, nor more liable to be duped, than at present. The refinements of luxury, extreme magnificence in the variety of public amusements, a love of sumptuous feasts and of all kinds of delicacies generally prevailed in the Roman provinces, accompanied with unbridled licentiousness and corruption of manners. The cultivation of literature was in high repute; schools of philosophy were very numerous, and that system of philosophy was most fashionable, which least of all accorded with the doctrine and morality of the gospel. Nevertheless, twelve poor fishermen, placing all their confidence in the command and invisible assistance of their crucified master, execute an enterprise, not less humanly impossible, than it would be at the

present day, for twelve fishermen, who should attempt to accomplish a similar revolution in the world.

After the coming of the Messiah, the ancient sacrifices were to cease; the Jewish nation was to be dispersed, and the temple demolished to the very foundations. Jesus Christ had foretold that all this should be accomplished, before that generation he was addressing had passed away. The Apostles, it is obvious, had not the power or means to demolish the temple of Jerusalem, or to disperse the Jews. Before that generation passed away, the Romans come and besiege Jerusalem; they destroy the temple, and make a dreadful havoc and dispersion of the Jews.*

Jesus had said, that there should not remain one stone upon another. The Emperor Julian, who had renounced christianity for the idolatrous worship of Paganism, aware of this prophecy of our Lord, conceived the design of falsifying it, and with this view attempted to rebuild the temple;—an enterprise apparently not difficult for an emperor to execute, since he had all the power and resources of the empire at command. But his project was defeated by a miraculous interposition of Divine Providence: tremendous

* We have a most authentic, exact, and circumstantial account of the siege and destruction of Jerusalem, written by Josephus, a Jewish and contemporary historian; and the description he has given of this terrible calamity so perfectly corresponds with our Saviour's prophecy, that one would have thought, had we not known the contrary, that it had been written by a christian, on purpose to illustrate that prediction.

balls of fire burst from the foundations, consumed some of the workmen, and rendered the place inaccessible to the rest.*

Let us make a few reflections on these extraordinary events. The conversion of the Gentiles, who, by a few poor fishermen, are brought to acknowledge the God of the Jews, was a work humanly impossible. Jesus Christ commands it; he declares it shall take place, and the work is done. Jesus Christ foretels the dispersion of the Jews; and the Jews are dispersed: He foretels that not a stone shall remain upon a stone of the temple of Jerusalem, and the temple is destroyed. An emperor exerts his utmost power to rebuild it, and globes of fire rushing from the foundations, frustrate his vain attempt.

The Scriptures which the Jews possessed before the birth of Jesus Christ, and which they

* In no profane history, do we find any fact more certain or better attested than this. It is related, in terms of absolute certainty, by Ammianus Marcellinus, an historian of unquestionable authority; for he was a man of learning, a friend of Julian, and like him, a Pagan, who lived at the very time, and was near at hand. It is also related by St. Gregory Nazianzen, in an oration against Julian, composed that very year, by St. John Chrysostom; by St. Ambrose, who speaks of it as a well-known fact, in a letter to the Emperor Theodosius. Julian himself speaking of the ruins of the temple, acknowledges that he had wished to re-build it. The Jewish writers who lived near this period, make mention of this attempt, and attribute the failure of it to the sins of their own nation. See Butler's "*Lives of the Saints*," (Life of St. Cyril,) or Dr. Warburton's *Julian*, where he shews that this miraculous event is established by all the power of human testimony, and that the church hath borne witness to it by a full, consistent, and contemporary evidence.

have so religiously preserved ever since, pointed out these marks of the Messiah, and all these marks are applicable to Jesus Christ, and to him alone. By him and in Him have all these prophecies been fulfilled; and to fulfil them, He wrought, by the sole power of his word, such things as were humanly impossible. Can we desire a more convincing proof to demonstrate that He is truly the Messiah, promised in the Sacred Writings of the Jews? That it is He in whom all nations were to be blessed, that is, called to the knowledge and worship of the God of Israel, whose majesty, through Him, was to fill the whole earth? The all-powerful efficacy of the word of Jesus Christ, which manifested itself by a fact so striking and so glorious in the reign of Julian, affords a convincing proof in favour of the christian religion, at that time so widely spread by the ministry of the Apostles and their successors, and leaves no room to doubt but that it did then retain all the characteristics of a divine institution; an institution which God willed, which he ordained, which he supported, preserved, and protected by so special and visible an interposition of his Providence.

This divine religion of Jesus Christ, therefore, subsisted in the catholic church in the days of Julian, such as He himself had established it, and such as the ministry of the Apostles and their successors has since propagated it to our days. It was not in the sect of Arius, nor was it ever found in any other newly-formed sect. The

very names of these new sects (such as Arianism, Lutheranism, Calvinism, &c.) point out their authors, and proclaim the spurious origin of such as adhere to them, and, after a variety of changes, they decline, and finally disappear.

Now, this church, every where known by the name of *catholic*, instituted by Jesus Christ, and supported by his divine power, as displayed in the miraculous events, in the time of Julian, is the same church which has ever since the time of Julian, visibly subsisted, without interruption, without alteration, retaining the same name, the same doctrine, and the same marks and characteristics of truth. For the rule of her faith is immutable; she professes not to say or teach any thing but what she has received: whereas heresy, which commences by innovation, continues to innovate, and, by so doing, does not change its nature.

It is a fact of public notoriety, that this church has always been called *catholic*; that the long and uninterrupted continuance of the same name for so many ages, denotes the continuance of the same existing church; that no sect could ever obtain, like her, the name of *catholic*, and that this appellation of catholic has, by general consent, been constantly given to that church alone, which has ever been known, and acknowledged to be spread over all parts of the world;—which could never be accused of separating from any more ancient body; and from which all other societies have separated themselves, so as to

carry on their very face the character of their novelty.

The doctrine is the same. This church retains the same creeds, *viz.* that of the Apostles, and that of the Council of Nice ;—the same sacraments, the same sacrifice, the same order of priesthood, distinguishing the clergy from the laity, and successively conveyed down, from age to age, by means of a sacred rite, such as we find it practised by the Apostles, and especially by St. Paul, with respect to Timothy. The dispensation of the sacred mysteries, the ministry of the word, the power of remitting or retaining sins, authority to decide controversies in matters of faith, the primacy of the Roman Pontiff, the distinction of the hierarchy into different orders of bishops, priests, deacons, &c., the invocation of saints, and a respect for relics and holy pictures, and finally, prayer for the dead : all these points were believed as articles of faith in the age of Julian, and have always been maintained as such by the catholic church to the present day, without the least alteration. It must also be observed, that most of these doctrines, though rejected now by protestants, are and always have been held by the ancient sects that separated from the catholic church in the fifth and following centuries.

THE PERPETUAL DURATION OF THE RELIGION OF JESUS CHRIST.

The essential characters of the religion of Jesus Christ are permanent in the church : she is

now, as she always was, from the beginning, *one*. *holy*, *catholic*, and *apostolical*. The church of Christ is *one*, by the unity of her doctrine, and by the union of all the particular churches with the See of Peter. This unity of doctrine is an essential mark of the true church of Christ. As the church is the guardian and depositary of Christ's doctrine, it follows that, as his doctrine is one and unchangeable, his church must also be one and unchangeable. He consigned his doctrine to his Apostles and their successors, that they might preach it all over the earth, and till the end of the world. In the time of Julian God was pleased to shew, by splendid miracles, the truth of his promise, that the gates of hell should not prevail against his church: and in virtue of this promise, the doctrine which he originally left to his church, must be preserved in that church inviolate and unchanged. In fact, there is no article of faith, believed at present, which was not believed as such in the age of Julian; nor was there any believed in the time of Julian, which is not equally believed, at present, as of divine faith. The church is *holy*, because united to Jesus Christ, her head, who is the source of all sanctity, and who guides and governs her by his *Holy Spirit*; she is holy in her doctrine, which teaches a holy life, and in many of her children, who, in all ages, have been eminent for their virtues and exemplary piety. The church of Christ is *catholic*, that is to say, *universal*, in respect both of *time*, and

place. In the time of Julian, and long before, this church was spread over the east and west, in every part, and beyond the limits of the Roman empire, and to this day she extends over all parts of the world. The catholic church is not confined to those countries and nations which so justly glory in professing her faith, and following her public worship; she also exists in unbelieving nations, and there brings forth children to God. Catholics are to be found in all the provinces of the Turkish empire, in Asia and Africa, in the East and West Indies, and in the most interior and remote parts of America, and they are all united in the profession of the same faith, and the participation of the same sacraments. The church of Christ is *apostolical*, because built on the foundation of the Apostles, (Ephes. c. ii.) and the depository of the doctrines they taught. Hence she invariably subsists, from age to age, by a continual succession of pastors, without any interruption; and this succession is shewn with the greatest evidence in the bishops of Rome, a list of whom St. Irenæus brings down from St. Peter to Eleutherius; St. Optatus brings it to Siricius; St. Augustine brings it to Anastatius, and declares that his inviolable attachment to the church was particularly founded on this uninterrupted succession of the sovereign pontiffs from St. Peter, to whom Christ committed the charge of his flock: this list all ecclesiastical writers extend to Pius the VIIth, who, at present, presides as

chief pastor in the chair of St. Peter, as his predecessors have successively done in their respective times.

From all these characters of the church of Christ, there results another in her favour, not less brilliant than the former, and that is, her perpetual *visibility* : for it was the will of God, that his church should be *visible* to all, like a city placed on the top of the mountains, (Isai. ii. v. 2.) that all nations might flow into it, and that persons of every description, whether learned or unlearned, might know and distinguish the true faith from all false religions, which lead to perdition. Michas iv. 1, 2. Matt. v. 14.

THE CLAIMS OF THE CATHOLIC CHURCH TO EXCLUSIVE ATTACHMENT FROM THE SECURITY TO BE FOUND IN HER COMMUNION ALONE.

From the assemblage of all the abovementioned striking characters, there results in favour of the catholic church a proof of credibility so strong and convincing, as ought abundantly to satisfy every catholic of the truth of his religion, and that his certitude on this point is greater than he possesses upon any subject relating to human affairs. The catholic knows that the doctrine which he receives from his pastor, does not come from himself ; that it is the same doctrine which is taught in all the catholic churches of the world, united under one visible head ; he knows that the pastors of all these churches have themselves received it from their predecessors, and

that these pastors have regularly succeeded one another from the times of the Apostles ; consequently, besides all the other characteristic signs of truth, mentioned above, the catholic has on his side the authority of all the churches of the catholic world, united under one visible head, and teaching the same doctrine which the Apostles have transmitted to them by a constant and uninterrupted succession of pastors. Unquestionably, there is not in human affairs any greater authority, or better calculated to produce conviction in points, held as certain and indubitable by all the world.

On the other hand, if we take a view of all other religions, we find that, instead of uniting all the essential characters of the true religion, they have certain marks of falsehood, and contain evidently within themselves a principle of destruction ; and hence all sectarists have the strongest grounds to suspect and doubt the truth of their religion. For instance, to pass over the many false religions, adopted by Pagans, Mahometans, and the modern Jews, I would ask Luther and Calvin, and the authors of the other modern sects, whether they did not *innovate* in the doctrine which they had received from the catholic church, and sucked in, as it were, with their mother's milk ? They, most unquestionably, rejected many articles of christian doctrine, universally received and taught in the church, at the beginning of the reformation. If these articles had been errors, as is pretended, the assis-

tance of the Holy Ghost would have been wanting to the church ; the gates of hell would have prevailed against her ; and the faithful would no longer be under any obligation of hearing her voice ; which is manifestly contrary to the promise and commandment of Christ.—Matt. xvi. 18. xxviii. 19. xviii. 17, &c.

Luther, Calvin, Zuinglius, and the other sectarists have continually varied in their doctrine, and so have likewise their followers ; a thing certainly contrary to the design which Jesus Christ had in view when he instituted his church ; for in this church, truth was to be permanent and unchangeable, like a deposit, which He entrusted to her care, to be invariably preserved, and for the preservation of which he promised the assistance of the Holy Spirit to the end of the world. John xiv. 16.*

* The immortal Bossuet has invincibly proved that the protestant churches have done nothing else but incessantly vary on the most important points of faith, since they withdrew from the centre of catholic unity. For, as Tertullian observes, “ it is natural for error to be ever changing: the disciples have the same right in this matter that their masters had.” The different *confessions of faith*, adopted by many classes of Protestants, had, indeed, no other object but to establish amongst them a centre of unity for doctrine: but the results are well known. To justify their never-ending variations, they have finally plunged into *indifferentism*, by professing its very principles. They now put all the defence of their cause on the plea, that the Catholic church, which is mentioned in the creed, is a mass of sects divided amongst themselves, and anathematizing one another ; so that, according to them, the character of the kingdom of Jesus Christ is the same with that which Jesus Christ has given to the king-

In rejecting the doctrine of the catholic church, these innovators, whom their followers would have us believe were raised by God to restore the purity of the gospel, fell into gross errors, and such as are manifestly injurious to the sanctity of God. For instance, they asserted that God wills sin, and urges men to it ; that He is no less the author of Judas's treason, than of Peter's repentance ; that works, good of their own nature, in whatever manner they are done, are sins in those who are not regenerated. From these and their other heterodox principles, equally absurd and monstrous, we may form some judgment of their religious systems, as we judge of the nature of a plant from the fruit which it produces. See Bossuet's History of the Protestant Variations, or Dr. Challoner's Grounds of the Old Religion, 1st. Ed. p. 147.*

dom of Satan. But most assuredly there is nothing more opposite to the doctrine of Jesus Christ than such a supposition. According to the doctrine of Jesus Christ (Luke xi.) the kingdom of *Satan* is divided against itself, and must fall house upon house, to its utter ruin. On the contrary, according to the promise of Jesus Christ, (Matt. xvi.) his kingdom, that is, his church, built upon the rock, on the same profession of faith, and under the same ecclesiastical government, is perfectly united ; and from thence it follows, that she is immoveable, and that the gates of hell can never prevail against her ; in other words, that division, which is the principle of weakness and the character of hell, will never prevail against unity, which is the principle of strength, and the character of the true church.

* Amongst many other instances of Luther's erroneous tenets we extract the following from his works:—1. " That God's commandments are all equally impossible."—*De Lib. Christ. T.*

In vain do protestants wish to recriminate, and affect to exaggerate certain abuses, which they pretend have been introduced into the parent church. This is a frivolous pretext to justify

2. folio 4. 2.—That “no sins can damn a man but only unbelief.” De Cap. Bab. T. 2. folio 171. 2 —“That free will after sin is no more than an empty name, and when it does its best, it sins mortally.” T. 2. folio iii. 2.—That “God works in us both good and evil.” T. 2. folio 441. 1.—That “God is just, though by his own will he lays us under a necessity of being damned.” T. 2. folio 431. 2. and though “he damns those that have not deserved it.” Folio 466. 1.—That “no laws can be, by any right, imposed upon christians,—only in as much as they themselves have a mind.” T. 2. folio 77. 1.—That “Christ, in his *soul*, suffered after death, the torments of hell.” T. 3. folio 279. 2.—That Christ’s body is in every place no less than the Divinity itself.” T. 4. folio 37. 2. In fine, Luther gave a scandalous licence to Philip Landgrave of Hesse, to have two wives at the same time, as has been made evident to the world by the authentic deeds that have been published relating to that affair. See Bossuet’s Variations, 1. 6. As to Calvin, the first contriver and architect of the presbyterian discipline, and who preferred, as Luther did, his own new private lights to the unanimous consent of the ancient fathers, I would ask whether the following tenets of his creed could ever be dictated by the Spirit of God. 1. “That God has created the greatest part of mankind on purpose to damn them; without any foresight of their sins or prevarications.” See Collier’s Dictionary, *Calvinism*.—2. “That God is the author of all sin.” L. de Prædest. L. 1. Inst. c. 18. n. 1. &c.—3. “That man hath not free will.” L. 2. Inst. &c.—4. “That all sins are mortal, even the first motions of concupiscence before the will consents, and that the best of our works deserve damnation.” See Alex. Ross, “View of Religions,” p. 236, 237.—“That the *true faithful* are infallibly assured of their justification and salvation, and most firmly believe it; and that, being once arrived thus far, they cannot fall from justice, though they were to commit the most enormous sins.” L. 3. Inst. c. 2. n. 16, &c.—5. “That Christ was in the state of damnation upon the cross.” L. 2.

their schismatical separation. Jesus Christ foretold that scandals and abuses would arise among the faithful ; He nevertheless ceased not to recommend to them submission and attachment to the church, justly supposing that they might find, as the natural effect of human weakness, some abuses tolerated by certain pastors ; but without giving the most distant idea, that the church, divinely assisted by his Holy Spirit, could possibly err in the doctrines she taught. After rejecting the authority of the church, the sectarists pretend that every thing is to be decided by the text of Scripture alone ; and, at the same time, they give liberty to every one to concentrate the church in himself, by allowing every one to explain the Scripture according to his own private sentiment.

How false and unreasonable such a principle is, we may learn from St Peter (2 Pet. i. 20.) who positively declares that the Scripture is not to be explained *by private interpretation*, and that there are difficult passages in St. Paul's Epistles, which *the ignorant and unstable wrest, as they do other Scriptures, to their own perdition.* iii. 16.

From the example of the protestants themselves, it is clearly demonstrated that nothing is

Inst. c. 12. Such were the gross and monstrous tenets of Luther and Calvin, the two chief leaders in the reformation, and I leave, therefore, the impartial reader to judge, whether they were extraordinarily raised by God to restore to the world the light of truth, or not rather permitted, as ministers of Satan, to involve it in the darkness of error.

more false than this rule of the *private spirit* which they have adopted: for they could never agree among themselves what was the sense of Scripture, even in the most essential points of faith, such as regard the mystery of the blessed eucharist, the divinity of Jesus Christ, the sacrament of the eucharist, the eternity of hell's torments. Hence we see them disunited, and nearly divided into as many sects as there are men. How different was the judgment of St. Paul, who, in his epistles, so strongly recommends and enforces unanimity of sentiment, in the same rule of faith, as the proper character of those who make profession of christianity. (See 1 Cor. i., —iv.,—xii. 12, &c.) It must be obvious to every unprejudiced mind, that, to introduce the private spirit, is not to preserve, but absolutely to destroy this unanimity of spirit and uniformity of doctrine. Common sense dictates, that in every state there must be judges to maintain the laws, and decide upon their meaning. Were a legislator, in founding a state, to form a body of laws, and afterwards content himself with making them public, allowing every one, even the meanest of the people, to explain them in their own way, it is evident that each one would explain the law in his own favour, and according to his own fancy, and that, instead of social harmony, and security of property, the most horrible discord and anarchy would ensue and universally prevail.*

* On this account, the illustrious Fenelon maintained, that

Such, however, is literally the system which our reforming brethren have introduced into religion. In consequence of giving to each one the right of explaining the Scripture as he pleases, they are divided upon all the articles of religion ; and we may venture to affirm, that were they to be assembled to-morrow to form a general profession of faith, it would be impossible for them all to agree in any one essential point.*

“ it is better to live without any law, than to have laws which all men are left to interpret according to their separate opinions and interests.”—Ramsay’s Life of Fenelon.

* THE GREEK CHURCH.

Although what is here said against modern innovators, is not so applicable to the Greek church ; still it will be impossible to vindicate her from the guilt of schism. That, in the fourth century, when the christian religion, in the reign of Julian, was so gloriously justified by the striking testimony, given in favour of its perpetuity, the oriental christians were united in one body with the Latins, and made profession of the same faith, is a fact which cannot be called in question. The separation of the Greek from the Latin church did not take place till afterwards, and it was chiefly owing to the contrivance of Phocion and of Michael Cerularius. That in this separation, the character of schism and of error belongs solely to the Greeks will appear from the following statement.

The perpetual duration of the one, holy, catholic church, is clearly evinced from the creed which the Greeks have retained equal with the Latins, and in which they equally profess to believe *one, holy, catholic, and apostolic church* ; and as the Creed can never be false, so the church can never fail being the one, holy, catholic, and apostolic church, which we profess to believe in the Creed.

This church existed before the separation, and the Greeks acknowledged her authority : this is a fact of the greatest noto-

The consequence is, that no protestant can safely rely upon the instructions of his minister : his very religion enjoins him to distrust the word of man, and to examine for himself how far it is

riety. This church, therefore, since the separation, must still exist either with the Latins or the Greeks. Now, when the Greeks separated from the Latins, the Latin church made no alteration : she remained perfectly the same, both as to faith and discipline. The Greeks, however, cannot deny but that, before this unfortunate separation, the true religion of Jesus Christ existed in the catholic church ; for otherwise it would not be in the Greek church, which was then united to the Latin church by the profession of the same faith. If, therefore, the Latin was the true church before the separation, it must still have continued to be the true church, because the separation of the Greeks caused in it no alteration whatever.

But, on the side of the Greeks, a real change took place, inas-much as they renounced communion with the See of Peter, which their fathers had always honoured as the first of all churches, and the centre of catholic unity. The modern schismatics acknowledge the authority of the first seven general councils ; and that the primacy of the See of Peter was solemnly recognized in the last as well as in the first of those councils, is what cannot be denied by any impartial judge.

The Greeks, therefore, by separating from the Latins, evidently abandoned the path marked out by our ancestors, St. Chrysostom, St. Athanasius, and others. With them, therefore, the change commenced ; and we may say to them : “ Your fathers, for the space of nine hundred years, believed the primacy of Peter, and now you refuse to believe it ; and by this same change, you cease to belong to the true church of Jesus Christ, which ought always to be one, and always the same, by the same profession of faith.” By this separation, the Greek church has also lost the character of *catholic*, mentioned in the Creed, while the Latin church has visibly retained it. This schism, however, is not universal, but restrained to some parts of the east ; for there are still many Greeks and oriental churches that continue united in communion with the Latin church, and thus concur

agreeable to the word of God: for he holds it as a maxim, that not only an individual minister in private, but even a whole assembly of ministers may err; and that every christian, by himself alone, is competent to judge of the sense in which the Scripture is to be understood. Hence, in order to ascertain the articles of their belief, it is necessary that all, even to the lowest mechanic, should read the Scriptures, not only in the common versions, but also in the original texts themselves. To say that the fundamental points of faith are clear to all, is not a satisfactory answer to the difficulty here stated; for, in the first place, it is well known that protestants could never yet agree among themselves respecting *fundamentals*; and, in the second place, it would still be incumbent on each individual, if he act consistently with his own principles, to examine

with her in forming one and the same church, spread over the whole world. It is also worthy of observation, that the churches which are not in communion with the Roman church, do still agree with her in the leading controversies between Catholics and Protestants. The modern Greeks profess a great veneration for the holy fathers of the primitive church, both Greek and Latin: now these fathers have unanimously agreed in acknowledging the supremacy of the See of Rome; there still remains, therefore, in the doctrine of the Greeks, a principle of re-union with the Catholic church,—a principle which their fathers constantly professed by acknowledging a due subordination to the successor of St. Peter. See Origen Hom. 5. in Exod. St. Basil. T. 1. p. 240. St. Cyril. Cat. 17, &c. The chief question about which their separation began, regards the *procession of the Holy Ghost*. The Greeks say, He proceeds from the Father only; we (and here the church of England agrees with us) that He proceeds from the Father and the Son.

each point, and, after a profound study of the Scriptures, to determine for himself, which are really fundamental articles, and whether or not there ought to be made any addition to or subtraction from those which have been so often discussed by their doctors.

Thus it appears, that the religion of protestants involves in itself an internal principle of destruction; because it is a principle of that religion, that every one ought to doubt, and suspend his belief of all that he has been taught, and that, to be assured of his religion, he ought first to search the Scriptures, and to make an exact and laborious examination of every article; which however is manifestly impossible with respect to the great mass of mankind. How very different was the situation of the faithful in the first establishment of christianity, as is manifest from the council of Jerusalem, whose decision was proposed to all as the *oracle of the Holy Ghost*.—(*Acts* xv. 28.)—In virtue of this principle, no catholic has any reason to doubt or distrust the orthodoxy of his belief, because he rests secure on the authority of that church, to which the assistance of the same Holy Spirit was promised for all ages to come. “I will ask the Father, and He will give you another paraclete, that he may abide with you FOR EVER, the Spirit of Truth.”—*John* xiv. 16.

CONCLUSION.

To the Roman, Catholic, and Apostolic church, therefore, let every Christian be firmly attached, from a full conviction that she has the fairest title to the honour and dignity of the church of Christ ; and that, as such, she is the *house and temple of the living God* ; the *spouse of Jesus Christ* ; the *pillar and ground of truth* ; the *ark of salvation* ; the depositary of divine faith, and the guide appointed to teach all nations. In her alone are to be found the distinguishing characters of the true church, as mentioned in the Nicene Creed, and all the other marks and properties which bear a visible impression of the *finger of God*, and plainly shew that she is in possession of that saving religion which Christ taught his Apostles. *Antiquity, perpetual visibility, apostolical succession, and mission*, are evidently on her side, and stamp her doctrine with the seal of the Divinity. She is the first and most ancient communion of Christians in the world. The Pagan emperors exerted their utmost endeavours to crush and destroy her, by fire and sword, in her very infancy ; but she triumphed over all their efforts, surmounted all the oppositions of her most formidable enemies, and, for the space of eighteen hundred years, has weathered every storm raised against her by the powers of hell. The obvious reason is, that this church has been constantly protected by the all-powerful hand of her divine founder, who promised to be with her,

all days, to the consummation of ages : she has seen a variety of different sects arise, from time to time, and she has seen them moulder away and disappear, as being the works of men, and therefore liable to change, whilst she, being the work of God, has always remained unchangeable, and maintained her ground 'amidst the various vicissitudes and continual revolutions of nature, like a firm and unshaken rock in the midst of the ocean.

From this church, founded by Jesus Christ for the instruction of *all*, spread for that purpose through *all* nations, and continued through *all* ages, every one may easily learn what he is to believe, and what he is to do, in order to be saved ; and he may rest assured, that in hearing this church he runs no risk of being deceived or misled, since he follows the guide appointed by Jesus Christ himself to conduct us in the way of salvation. A clear and concise explanation of the doctrines which she teaches, will be found in the following little treatise ; which, though principally designed for the instruction of youth, yet considered as an abstract of the whole duty of a christian, may be of some use to persons of a more mature age, by refreshing their memories, and bringing back to their recollection those primary and fundamental truths which they may have forgotten in the hurry and bustle of a worldly life.

Lastly, whilst catholics are firmly assured of the truth and divinity of their religion, and of

the infallibility of the church which teaches and *guides them, let them gratefully bear in mind* the singular favour God has done them, in preference to so many others who are left in darkness. Let them not, however, ascribe this blessing to any merit of their own, but to the pure mercy of God ; and, instead of being high-minded, let them rather fear, lest by not corresponding with so great a benefit, they draw upon themselves hereafter a more severe condemnation. Let them daily beg of God, the *father of lights*, to look down with an eye of pity and compassion on all poor infidels that sit in darkness and in the shadow of death, and to bring back to the one fold of the one shepherd all such christians as have gone astray, from the paths of truth and unity, into the by-paths of error and schism : in a word, let them study to adorn their religion by an edifying life, and to convince others by the force of good example, ever remembering that a barren, speculative faith is not sufficient for salvation, and that every tree that bringeth not forth good fruit shall be cut down, and cast into the fire. *Matt. iii. 10.*

AN
ABRIDGMENT
OF
CHRISTIAN DOCTRINE.

“ Suffer little children to come to me, and forbid them not : for of such is the kingdom of God.”—Mark x. 14.

“ We do affirm, that a great part of those who are condemned to eternal torments, must for ever undergo that calamity, on account of their ignorance of the essential mysteries of faith, mysteries which they are strictly bound to know and believe, in order to be admitted among the number of God’s elect.”—*Benedict 14th. Inst. 27. n. 18.*

PRELIMINARY INSTRUCTIONS.

Q. WHAT is the Catechism ?

A. The Catechism is an *Abridgment of Christian Doctrine*, that is, a short account of what Jesus Christ came from heaven to teach his disciples and followers.

Q. From whom are you to learn the Christian doctrine ?

A. From the Catholic church, established by Christ for that purpose.

Q. How are you to learn what the Catholic church teaches ?

A. By learning well my Catechism, and hearing it explained by those whom God has placed over me.

Q. Is there any thing more necessary, than to learn well your Catechism ?

A. No ; because the Catechism contains the truths of salvation ; and unless I know, and practise these truths, I cannot be saved.

Q. Are you quite certain of the truths which the Catechism teaches?

A. Yes, because they are the truths of God himself, who commands us to learn them from his Holy Catholic church. Nothing can be more true, more sublime, or more advantageous to our souls than the truths which Jesus Christ came down from heaven to teach mankind, and which the church is commissioned to teach in his name. Christ is truth itself, and therefore cannot deceive us; and the truths delivered by him, are designed to make us happy for ever, if we live agreeably to them in the practice of our lives.*

Q. What is to be observed in coming to Catechism?

A. I must come in good time, and with a real desire of learning the doctrine of Christ.

Q. What are you to observe during Catechism?

A. I must, 1st, keep myself quiet and collected. 2dly, I must pay attention to the explanation of the Catechism. 3dly, I must not speak unless I am asked a question.

Q. But if any question is put to you?

A. Then I must answer as well as I can, and loud enough to be heard by all.

Q. What must you observe after Catechism?

A. I must, 1st, thank God for what I have

* It is related of St. Teresa, that she required of all her Religious to keep a Catechism by them, and to meditate on it very frequently, because it contained, she said, the law of Jesus Christ. All persons, both young and old, would do well occasionally to read an abridgment of christian doctrine, and to make it the subject of their serious reflections.

learned. 2dly, I must beg his grace to practise it. 3dly, I must afterwards think on it, lest I should forget it.

Q. Which are the *principal parts* of the Catechism ?

A. These four :—1. The *Apostle's Creed*. 2. The *Lord's Prayer* and the *Hail Mary*. 3. The *Commandments of God and his Church*. 4. The *Sacraments*, which Christ ordained.

Q. What do these four parts contain ?

A. The *Apostle's Creed* contains the chief articles which we are to believe, and therefore belongs to Faith. The *Lord's Prayer* and the *Hail Mary* shew what we are to ask of God, and belong to Hope. The commandments of God and his Church teach what we are to do, or not to do, and belong to Charity. The fourth part treats of the *Sacraments* which we are to receive in order to obtain or increase grace in our souls.

St. Francis of Sales advises, that children should learn the *questions* in the Catechism as well as the *answers*, and that they should question and answer one another.

Fenelon says, that “ the principal part of
“ education is to correct our fallen nature, and
“ to implant in tender minds the love of God
“ and virtue ; and that, as we learn best from
“ those we love most, the first step to be taken
“ in education is, to make ourselves beloved.”
Let parents then give instructions to their children cheerfully, kindly, and tenderly ; let them shew in a lively and good-humoured manner, that they advise them for their own sakes ; that

they correct them with regret, and encourage them with pleasure.

A PRAYER BEFORE CATECHISM, OR READING
ANY SPIRITUAL BOOK.

Let us beg of the Holy Ghost light and grace, in order to learn the important truths of our holy religion.

Come Holy Ghost, fill the hearts of thy faithful, and kindle in them the fire of thy love.

V. Send forth thy spirit and they shall be created.

A. And thou shalt renew the face of the earth.

LET US PRAY.

O God, who has taught the hearts of the faithful by the light of the Holy Spirit, grant that we may, by the gift of the same Spirit, be always truly wise, and ever rejoice in his consolations: through Jesus Christ our Lord. Amen.

AFTER CATECHISM.

After reminding children, that in praying, they speak to Almighty God, the giver of all good things, the following prayers may daily be said by the parent or catechist, and let the children repeat them at the same time.

OUR FATHER.

Let us say the *Our Father*, praying that God our heavenly Father may be known and served by all his creatures, and that he would bestow on us all necessities both for soul and body. *Our Father, &c.*

HAIL MARY.

Let us say the *Hail Mary*, rejoicing with the ever Blessed Virgin Mary, that she was chosen to be the mother of Christ : at the same time, let us beg of her to be a mother to us, and to pray for us, both now and at the hour of our death. *Hail Mary, &c.*

THE BELIEF.

Let us say the *Apostles' Creed* in a spirit of humble submission and firm assent to whatever God has taught us by his Holy Catholic Church. *I believe in God, &c.*

CONFITEOR.

Let us say the *Confiteor*, humbly acknowledging our sins to Almighty God, and begging all the saints in heaven to pray for us. *I confess to Almighty God, &c.*

OUR GUARDIAN ANGEL.

Let us recommend ourselves to our good Angel, that he may preserve us from sin and all dangers. "O Angel of God, to whose holy care I am committed by the divine goodness, be my protector in every danger of soul and body."

TEN COMMANDMENTS.

O God, give me grace to keep thy Holy Commandments, that so I may please thee, and hereafter obtain the kingdom of heaven. 1st. *I am the Lord thy God, &c.*

SIX PRECEPTS OF THE CHURCH.

O God, give me grace to be always obedient to thy Holy Catholic Church, and to observe reli-

giously the precepts which she enjoins. 1st. *To keep appointed days holy, &c.*

See at the end of the Catechism the acts of faith, hope, and charity.

THE SEVEN SACRAMENTS.

O blessed Jesus, who hast ordained the Holy Sacraments, to convey grace to our souls, give me grace that I may ever consider it as the greatest happiness in the world to receive them worthily. *Baptism, &c.*

THE SEVEN DEADLY SINS.

Let us avoid sin as the greatest of all evils, especially these seven deadly sins, *Pride, Covetousness, &c.*

THE FOUR LAST THINGS.

O God, give me grace to remember my last end, that by leading a virtuous life here, I may gain eternal happiness hereafter. *Death, Judgment, &c.*

THE SOULS IN PURGATORY.

Let us remember to pray for the poor, suffering souls in purgatory. "May the souls of the faithful departed, through the mercy of God rest in peace."

BEHAVIOUR.

Let the children make a bow or courtesy, at entering or leaving the room; and at the same time give them a few directions for their good

behaviour, to be modest, peaceful, obedient to superiors, and to come in good time to the chapel.

IN THE CHAPEL.

Remember the Chapel is the house of God : there you hear God's word from the mouth of his ministers ; there you receive the holy Sacraments for the sanctification of your soul ; there you are to offer up the body and blood of Christ in the holy sacrifice of the mass. See, then, that you assist at these holy mysteries with great reverence and devotion. When you enter the Chapel, take holy water, saying some little short prayer : for instance, " Wash me, O Lord, " from all my sins, in the name of the Father, " and of the Son, and of the Holy Ghost." After this, kneel down before the Blessed Sacrament, to adore Jesus Christ, who is really present, saying, " Praise and adoration be to you, O Jesus " Christ, in heaven, and in the Holy Sacrament " of the altar." During the reading and instructions, listen with great attention, and treasure up the good advice you hear. When divine service is over, wait a little till the crowd go out, and repeat the following short prayer : " O Lord, " *grant that we may be doers of thy word, and " not hearers only.*" When in health, and able to attend the public worship of God on Sundays and holidays, see that you never neglect it so long as you live. " Blessed is the man that " keepeth the Sabbath from profaning it, and " doing any evil."—ISAIAH lvi. 2.

CATECHISM.

PART I.—CHAP. I.

Q. Who made you ?

A. God.

Q. Why did God make you ?

A. To know him, love him, and serve him in this world, and (1) to be happy with him for ever in the next.

Q. To whose likeness did God make you ?

A. God made me to his (2) own image and likeness ?

EXPLANATION.

The End for which God created us. In all thy works remember thy last end, and thou shalt never sin.—Eccclus. vii. 40.

Q. What is the great business of man in this world ?

A. To love and serve God his Creator.

Q. If you love and serve God in this world, what may you expect in the next ? (1)

Q. Can those persons that will not love and serve God in this world expect to be happy in the next ?

A. No, God will punish them for ever in the flames of hell.

Q. Did God make us to his own image and likeness, or to the likeness of some other person ? (2)

NOTE.—It must carefully be observed, that when a figure is subjoined to a question, the answer to that question may be found by referring to the same figure in the Catechism. The parent would do well to make the children repeat with him some short prayer relative to the lesson they are learning. This was the practice of St. Francis Xavier in his missions.

Q. Is this likeness in your body or in your soul?

A. In my soul.

Q. In what is your soul like to God?

A. In this, that my soul is a spirit, (3) has understanding and free will, and is immortal. (4)

Q. What do you mean, when you say your soul is immortal?

A. I mean that my soul can never die.

Q. In what else is your soul like to God?

A. In this, that as, in one God, there are three persons; so, in my one soul, there are three powers.

Q. Which are these three powers?

A. My will, my memory, and my understanding. (5)

Q. What is your soul? is it made of parts? has it any shape or colour?

A. No; my soul is spiritual; it is that which thinks in me, which wills, which reasons, and remembers things.

Q. What is the soul endowed with? (3)

Q. The body is mortal, and so must die, being liable to corruption, and does not the soul also die? (4)

Q. Which are the principal powers or faculties in man? (5)

Q. As these three powers are in one soul, what do they represent?

A. They represent three persons in one God.

Q. God has given you eyes to see, ears to hear, feet to walk, &c.: but what has he given you a *will* for?

A. To love him as my chiefest good, and to hate sin as the greatest evil, because displeasing to God.

Q. What has he given you a memory for?

A. To remember him, and the good instructions I hear at Catechism.

Q. What has he given you an understanding for?

A. To learn my Catechism, and my duty to God. See then that you make a good use of these three powers, by knowing God and his holy law, by loving and serving him, and keeping his holy commandments.

Q. Which must you take most care of, your body, or your soul ?

A. Of my soul.

Q. Why so ?

A. Because Christ has said, (6) what doth it profit a man, if he gain the whole world, and lose his own soul.—*Matt.* xvi. 26.

Q. What must you do to save your soul ?

A. I must (7) worship God, by faith, hope, and charity ; that is, I must believe in him, hope in him, and love him with my whole heart.

Q. What is faith ?

A. It is to (8) believe, without doubting, whatever God teaches.

Q. Why must you believe whatever God teaches ?

A. Because God is the very truth, (9) and cannot deceive, nor be deceived.

Q. Do they take care of their soul, who neglect their prayers, morning and night ; who seldom go to confession, or comply with other christian duties ?

A. No, certainly.

Q. Do they take care of their soul who study only how to get riches, and to enjoy sensual pleasures ?

A. No, certainly.

Q. Should a person be willing to lose his soul for any riches, any pleasures of this world ? (6)

Q. How many souls have you ?

A. Only one ; so if you lose that, all is lost for ever.

Q. If you desire to serve God and to save your soul, what must you do ? (7)

Q. Who are good christians ? (7)

A. By faith then you are to believe in God ; by hope you are to put your trust in him, and by charity you are to love him above all things.

Q. What is the nature of faith ? (8)

Q. Are we certain that what God teaches must be true ? (9)

A. Yes, God is the first truth, from whence all truth proceeds.

Q. How are you to know (10) what the things are which God teaches?

A. By the testimony of the (11) Catholic Church, which God has appointed to teach all nations, all those things which he has revealed.

Q. Which is the church of God? (11)

Q. What do we learn from the Catholic Church? (10)

Q. In what church did the saints live and die? (11)

Q. In which church has God wrought innumerable miracles? (11)

A. In the Catholic Church.

Here explain the nature of *divine* and *human* faith. Human faith is grounded on the word of *man*; divine faith is grounded on the word of *God*, who is truth itself. Explain also the means by which the Almighty was pleased to convey the knowledge of his truths to mankind, *viz.* by the bishops and priests of his church.--*Matt.* xxviii. 19, 20.

PRAYER.

I adore and thank thee, O Lord, for having made me out of nothing, that I might love and serve thee here, and be happy with thee for ever hereafter. I humbly beg pardon for having so often offended thee, whom I was created to love and praise.

O God, I thank thee for having made me a member of thy Holy Catholic Church. Give me grace to be always a good Catholic, that is, to have a true faith joined to a good life, through Christ our Lord.

PART I. —CHAP. II.

OF THE APOSTLES' CREED.

CATECHISM.

Q. WHAT are the chief things which God teaches ?

A. They (1) are contained in the Apostle's Creed.

Q. Say the Apostle's Creed.

I believe in God, the Father Almighty, Creator of heaven and earth ;—and in Jesus Christ, his only Son our Lord ; who was conceived by the Holy Ghost ; born of the Virgin Mary ;—suffered under Pontius Pilate, was crucified, dead and buried :—He descended into hell ; the third day he rose again from the dead ;—he ascended into heaven, sits at the right hand of God the Father Almighty ;—from thence he shall come to judge the living and the dead :—I believe in the Holy Ghost :—the holy Catholic Church ;—the communion of saints ;—the forgiveness of sins—the resurrection of the body—and life everlasting. *Amen.*

THE FIRST ARTICLE.

Q. Which is the first article of the Apostle's Creed ?

EXPLANATION.

Without faith it is impossible to please God.—Heb. xi. 6.

Q. Does the Creed, made by the Apostles, contain all we are to believe ?

A. Not *all*, but only the *chief* things.

The Creed then contains the principal mysteries, and some other necessary articles.

Q. Which are the principal mysteries ?

A. The Unity and Trinity of God ; the incarnation, death, and resurrection of our Saviour,

A. I believe (2) in God the Father (3) Almighty, Creator (4) of heaven and earth.

Q. What is God?

A. God is a spirit; the Creator and sovereign Lord of all things.

Q. Why is he called Almighty?

A. Because he can do all things, whatever he pleases, and nothing is impossible or difficult to him.

The *Unity* of God means there is but *one* God; the *Trinity* means that in this one God there are three persons. The incarnation means that the Son of God took human nature, that is, a body and soul like ours.

Q. Why are these called principal mysteries?

A. Because no one, come to the use of reason, can be saved without distinctly knowing and believing them.

Q. For what other reason are the Unity and Trinity of God, and the incarnation, death, and resurrection of our Saviour, called principal mysteries?

A. Because all the other mysteries of religion depend upon them.

Q. What do you mean by mysteries?

A. Mysteries are truths which we cannot comprehend.

Q. Why do we believe the truths of religion, which we cannot comprehend?

A. Because God has taught them.

Q. Why does God require of us to believe what we cannot comprehend?

A. That we may submit our reason, as well as our will, to his holy law.

Q. How do we submit our will to the law of God?

A. By doing what is hard to do, because God commands it.

Q. How do we submit our reason to the law of God?

A. By believing what is hard to believe, because God has taught it.

Q. How many articles or chief points of faith does the Creed contain?

A. Twelve.

Q. Whom do you believe in? (2)

Q. What kind of Father is God? (3)

Q. What is God the Creator of? (4)

Q. Why is he called Creator of heaven and earth ?

A. Because he made heaven and earth, and all things, out of nothing, by his only word.

In the Creed we may distinguish three general or principal parts. The 1st part contains what we are to believe concerning God the Father, and the creation of the world; the 2d, what we are to believe concerning God, the Son, and the work of man's redemption; the 3d, what we are to believe concerning God, the Holy Ghost, and the work of man's sanctification.

I believe, is to be applied to every article, and to every distinct part of every article, viz. *I believe in God, I believe that He is the Father, I believe that he is Almighty, &c.*

Q. What is the force or meaning of these words, *I believe*?

A. In matters of divine faith, when a christian^s says, *I believe*, he does not mean, *I think so, I judge so, or I am of such an opinion*; but *I am fully persuaded, and give my entire assent* to the truth of such propositions; as being founded on the veracity of God himself, who has revealed them to his church.

Q. What signifies, *I believe in God*?

A. It signifies, I most firmly believe there is one only God, and all that he teaches; that I ought to place all my hopes in him, and to love and seek him as my chiefest good.

Q. How did God make things out of nothing?

A. He commanded the heavens, the earth, and all things to be; and they were made.

Q. Can man make things out of nothing?

A. No; if he makes a table or chair, for example, he must have wood or something to make them of; and so makes one thing out of another. But God being Almighty, can make a thousand worlds out of nothing, in a moment, if he pleased.

Q. Why, in the Creed, is the Almighty power of God particularly mentioned?

A. That we may always live in a total dependance on God, as our Sovereign and Almighty Lord.

Q. As God governs all things in the world, and nothing happens without his pleasure or permission, ought we not to trust in his Divine Providence, and be ever resigned to his blessed will?

Q. Had God any beginning ?

A. No ; God always (5) was, is, and always will be.

Q. Where is God ?

A. God is (6) every where.

Q. Does God know and see all things ?

A. Yes, God does know and see all things.

Q. Has God any body ?

A. No ; God has no body, He is a pure (7) Spirit.

A! Yes.

Q. Does God do you any wrong, when he takes from you your health, your riches, &c. ?

A. No ; but we do wrong, if we complain or murmur against his Divine Providence.

Q. What is Divine Providence ?

A. The care which God takes of all his creatures.

Q. Is God *eternal* ? (5)

Q. Can our mind perfectly comprehend God ?

A. No ; God is incomprehensible in his nature, in his perfections, in his decrees, and in his works : but he is known, in some degree, by the beauty of his works, by the order which reigns in the world, and by the light which he has infused into our souls.

Q. What do you understand by the *immensity* of God ? (6)

Q. How does it appear that God is infinitely *just* ?

A. Because he will reward the good with everlasting happiness in heaven, and punish the wicked with everlasting torments in hell.

Q. Has God any eyes ? (7)

A. No.

Q. Has God any ears ? (7)

A. No.

Q. Has God any hands ? (7)

A. No.

So. God has nothing of that kind : he is *all soul*, and has nothing corporeal or material as we have.

Q. Why do we name the Supreme *Being*, God ?

A. By naming the Supreme Being, God or Good, we mean to say, that He is the Sovereign Lord, the Sovereign

Q. How many Gods are there ?

A. There is but one God.

Q. Are there more persons than one in God ?

A. Yes ; in God there are three persons.

Q. Which are they ?

A. God the Father, God the Son, and God the Holy Ghost.

Q. Are they not three Gods ?

A. No ; the Father, the Son, and the Holy Ghost, are all but one and the same God.

Good, infinite in all perfections, the inexhaustible goodness, above all that is good, and from whom alone proceeds whatever is good.

Q. What impression ought the name of God to make on our mind and heart ?

A. As often as we pronounce the name of *God*, it ought to excite in us the utmost love of him, whose goodness we continually experience ; and in return for such goodness we ought to do our utmost to please him.

Q. Why is God called *Father* ?

A. Because he is truly the Father of his only begotten Son, who is treated of in the second article ; again, because he is the Father of all good christians ; not indeed by nature, but by adoption : lastly, because he is the Father of all creatures, not by nature, nor by adoption, but by creation.

Q. What means the adorable Trinity ?

A. It means one only true God in three distinct persons, the Father, the Son, and the Holy Ghost.

Q. Is each of these three divine persons God ?

A. Yes.

Q. Are these three divine persons three Gods ?

A. No ; though they be three distinct persons, yet they are but one only God.

Q. Is not the Father, who is the first person, older or wiser than the Son and the Holy Ghost ?

A. No ; as these three divine persons are all one and the same God, one cannot be older, or wiser than the other : they are equal in age, in wisdom, and in all perfections.

Q. Say a prayer to the blessed Trinity ?

A. Glory be to the Father, and to the Son, and to the

THE SECOND ARTICLE.

Q. What is the second article of the Creed ?

A. And in Jesus Christ (8); his only (9) Son (10), our Lord.

Q. Who is Jesus Christ ?

A. He is God the Son, made man for us.

Q. Is Jesus Christ truly God ?

A. Yes : Jesus Christ is truly God.

Q. Why is Jesus Christ truly God ?

A. Because he has the self-same divine nature with God the Father, being equal to him in all perfections.

Q. Was Jesus Christ always God ?

A. Yes ; Jesus Christ was always God ; born of the Father from all eternity.

Holy Ghost : as it was in the beginning, is now, and ever shall be, world without end. *Amen.*

Q. Whose Son is Jesus Christ ? (8)

Q. Has God the Father any more-such sons ? (9)

Q. What is Jesus Christ to us ? (10)

Q. Is the Son the same God as the Father ?

A. Yes.

Q. Is the Son the same person as the Father ?

A. No ; the Father is the *first* person, the Son is the *second*.

Q. Why is Jesus Christ called the *only Son of God* ?

A. Because he is his only *true* Son.

Q. Are we not also children of God ?

A. We are children of God by adoption, that is, by the grace and election of God ; but Christ is his only true Son by nature, and therefore he is *con-substantial*, that is, of the same nature or substance with his Father, and God as he is.

Q. Is not the Son of God also called the *Word* ?

A. Yes ; he is called the Word of God, the eternal Word, because he is his inward word, and his eternally subsisting thought, and of the same nature with him.

Q. What do you mean by saying, that this Word subsists ?

Q. Which person of the Blessed Trinity is Jesus Christ?

A. He is the second person of the Blessed Trinity.

Q. Is Jesus Christ truly man?

A. Yes; Jesus Christ is truly man.

Q. Why is Jesus Christ truly man?

A. Because he has the nature of man, having a body and soul like ours.

Q. Was Jesus Christ always man?

A. No; he has been man only from the time of his incarnation.

Q. What do you mean by his incarnation?

A. I mean his assuming human nature, when he was conceived and made man, in the womb of the blessed Virgin Mary.

Q. How many natures, then, are there in Jesus Christ?

A. There are two natures in Jesus Christ; the nature of God, and the nature of man.

Q. How many persons are there in Jesus Christ?

A. In Jesus Christ there is only one person; which is the person of God the Son.

Q. Why was God the Son made man?

A. To save us from sin and hell. (11)

A. I understand that he is a person, as the Father is a person.

Q. Why did the Son of God come down from heaven?
(11)

Q. Was Jesus Christ the Father, or the Holy Ghost?

A. No; Jesus Christ was neither God the Father, nor God the Holy Ghost, but only God the Son.

Q. How came we to be in sin and to want a Saviour?

A. By the fall of our first parents in disobeying God and eating the forbidden fruit.

Q. What does the word *Christ* signify?

A. Christ signifies *anointed* or consecrated.

THE THIRD ARTICLE.

Q. Which is the third article of the Creed?

A. Who was conceived (12) by the Holy Ghost, born of the Virgin (13) Mary.

Q. How was Christ made man?

A. He was conceived and made man by the power of the Holy Ghost in the womb of the

Q. How was Jesus Christ anointed or consecrated?

A. Jesus Christ was consecrated, not by a material unction, but by the infusion of grace into his soul, and the unction of the Divinity.

Q. How is Jesus Christ *our Lord*?

A. For three reasons: 1st, because he created us; 2dly, because he redeemed us; 3dly, because his father has made us over to him, as being purchased by his blood.

REFLECTION.

How ungrateful then are those christians who refuse to love a God so merciful and good to us. His creating us out of nothing was a great work, but his redeeming us from sin and hell was a far greater work. This was the effect of God's pure mercy; the other of his power; so that we may truly cry out with St. Paul, *Oh! the depth of the riches and wisdom of God.*—Rom. xi. 33.

O Jesus Christ, my Lord and my God, I believe in thee as my Redeemer and Saviour.

THE THIRD ARTICLE.

Q. When Christ was made man, how was he conceived?
(12)

Q. Of whom was our Saviour born? (13)

Q. What was the name of our Saviour's mother (13)

Q. Was our Saviour's mother always a virgin?

A. Yes.

Q. On what day was our Saviour conceived and made man?

A. On the 25th of March, called Lady-day, or the day of Annunciation, because the Angel Gabriel came to announce to the Blessed Virgin, that she should be the mother of God.

Virgin Mary, without having any man for his father.

Q. Where was our Saviour born ?

A. In a stable at Bethlehem.

Q. Upon what day was he (14) born ?

A. Upon Christmas-day.

THE FOURTH ARTICLE.

Q. What is the fourth article of the Creed ?

A. Suffered under (15) Pontius Pilate, was (16) crucified, (17) dead, and (18) buried.

Q. What did Christ suffer ?

A. (19) A bloody sweat, scourging at the pillar, crowning with thorns, and the carriage of his cross.

Q. What happened on Christmas-day ? (14)

Q. How long did Christ live on earth ?

A. About thirty-three years.

Q. What sort of life did Christ lead on earth ?

A. A most holy life, in poverty and sufferings.

Q. Why did Christ live so long upon earth ?

A. That he might teach us by his life how to live, as he was to teach us by his death how to die.

O Jesus, born in a stable at Bethlehem, teach me to be humble, and poor in spirit, and never to set my heart upon the riches and pleasures of this world.

THE FOURTH ARTICLE.

Q. Under whom did our blessed Saviour suffer ? (15)

Q. What death did our Saviour suffer ? (16)

Q. Was Christ taken from the cross alive, or dead ? (17)

Q. What was done with him after his death ? (18)

Q. Could Jesus Christ suffer ?

A. He could not suffer as God, but only as man.

Q. Mention the torments which Christ suffered for you ? (19)

Q. When you say that our Saviour was crucified, do you mean that his hands and his feet were fastened with nails to the cross ?

A. Yes.

Q. What else?

A. He was nailed to a cross, and died upon it, between two thieves.

Q. Why did he suffer?

A. For our sins.

Q. Upon what day did he suffer?

A. On Good Friday.

Q. Where did he suffer?

A. On Mount Calvary.

Q. Why do we make the sign of the Cross?

A. For two reasons: first, to put us in mind of the Blessed Trinity; and secondly, to put us in mind that God the Son became man, and died upon a cross for us.

Q. What puts us in mind of the Blessed Trinity, when we make the sign of the cross?

A. These words: In the name of the Father, and of the Son, and of the Holy Ghost.

Q. What puts us in mind that Christ became man, and suffered on a cross?

A. The very making of, or signing ourselves with the sign of the cross.

Q. When our Saviour died, was his soul separated from his body?

A. Yes

Q. Was his divinity separated from his body?

A. No; the person of Jesus Christ remained always united both to his body and soul, when these were separated from each other by death.

Q. Was it necessary that Christ should undergo these sufferings for the remission of our sins?

A. God had so ordained it, and our Saviour willingly submitted to die in our stead.

Q. Why did he die a violent death?

A. That he might become for us a victim of expiation; all the blood being spilt, as was that of bulls and goats in the ancient sacrifices.

Q. Was Christ's death a sacrifice?

THE FIFTH ARTICLE.

Q. What is the fifth article?

A. (20) He descended into hell: the third day he rose again from the dead.

Q. Whither did the soul of our Saviour go after his death?

A. His soul (20) went down into that part of hell called Limbo.

Q. What do you mean by Limbo?

A. I mean a (21) place of rest, where the souls of the saints who died before Christ were detained.

A. Yes, a perfect sacrifice and of infinite merit, in as much as he who offered it was of infinite dignity, being God as well as man.

Q. Why did Jesus Christ choose the death of the cross?

A. Because it was the most ignominious, and that which the greatest criminals underwent.

Q. Why did he suffer the most ignominious death?

A. To shew his great love for us.

Q. What is the price of man's redemption?

A. The blood of Jesus Christ, which is of infinite value.

THE FIFTH ARTICLE.

Q. How long did Jesus Christ remain in the grave?

A. Three days, as he had foretold.—*Matt.* xii. 40.

Q. What became of his soul, when separated from his body? (20)

Q. How many subterraneous places, or parts of hell, do you reckon?

A. Three: the first and lowest is the place of the damned, and is simply called hell; the second is purgatory; the third is the limbo of the ancient saints, and which the scripture calls Abraham's bosom.—*Luke* xvi. 22.

Q. Was limbo a place of suffering? (21)

Q. Who were those saints ?

A. Those, who had faithfully observed the laws of God.

Q. Did none go up to heaven before our Saviour ?

A. No ; they expected him to carry them up thither.

Q. What means, the third day he rose again from the dead ?

A. It means, that after Christ had been dead and buried, part of three days, he (22) raised his blessed body to life again on the third day.

Q. On what day did Christ rise again from the dead ?

A. On Easter-day.

Q. Why were the souls of the just, who died before Jesus Christ, detained in limbo ?

A. Because the gate of heaven was shut against all mankind by the sin of Adam, nor could it be opened but by Jesus Christ.

Q. Where was Christ's body when his soul went to limbo ?

A. In the grave, or sepulchre.

Q. What became of Christ's body after it had been part of three days in the grave ? (22)

Q. What happened on Easter Sunday ? (22)

Q. What do you call his rising from the dead ?

A. His resurrection.

Q. Were there any signs seen at his resurrection ?

A. Yes ; the earth trembled, the dead rose from their graves and appeared in Jerusalem, &c.

Q. Is it as necessary to believe Christ's resurrection, as it is his incarnation and death ?

A. Yes, because as by dying he proved himself man, so by rising from the dead he proved himself God ; his resurrection therefore confirms our faith and hope, that we also shall rise again from death.—*Rom. vi. 5.*

O Jesus, I rejoice at thy glorious resurrection from the dead, and hope one day to be a partaker of it.

THE SIXTH ARTICLE.

Q. What is the sixth article ?

A. He ascended into (23) heaven, sits at the
(a) right hand of (b) God the Father Almighty.

Q. When did our Saviour go up to heaven ?

A. (24) Forty days after he rose again.

Q. Why is he said to sit at the right hand of God the Father : has God the Father any hands ?

A. No, God the Father has no hands, because he is a pure Spirit : but the meaning of these

SIXTH ARTICLE.

Q. Whither did our Saviour go after his resurrection ? (23)

Q. Did Christ ascend immediately into heaven after his resurrection ?

A. No.

Q. How many days after his resurrection ? (24)

Q. Why did Christ stay on earth after his resurrection ?

A. To shew that he was really risen, and to instruct his Apostles.

Q. To what place is Christ exalted ? (a)

Q. At whose right hand does Christ sit ? (b)

Q. Did Christ ascend as God ?

A. No ; as God he is in all places, and therefore was already in heaven ; but he ascended as man, that is, with his body and soul ; not as Elias did, by outward help, but by an inward power of his own, by which he was enabled to move his glorified body as he pleased.

Q. From what place did he ascend ?

A. From the top of Mount Olivet, in the presence of his Apostles and disciples.

Q. As Jesus Christ is gone to heaven, is he any longer upon earth ?

A. Yes ; he still abides with us in the Holy Sacrament of the Eucharist ; but not in a visible manner.

Q. What happened on Ascension-day ? (23)

As the right hand is the place of honour, it is usual to give the right hand to a person equal to us, and therefore Jesus being God the Son, is said to sit at the right hand of God, the Father Almighty ; because he is equal to him, equally God, and equally Almighty.

words is, that Christ, as man, occupies the next place to God in heaven; being, as God, equal to his Father in all things.

Q. On what day did our Saviour go up to heaven?

A. On Ascension-day.

THE SEVENTH ARTICLE.

Q. What is the seventh article?

A. From thence he (25) shall come to (26) judge the living and the dead.

Q. Will Christ ever come again?

A. Yes; he will come down from heaven at (27) the last day to judge all men.

Q. To what does this mystery oblige us?

A. To raise up our hearts to heaven, and to despise this miserable earth, where we *are strangers and pilgrims*.—Heb. xi. 13.

O Blessed Jesus, I rejoice at thy triumphant ascension into heaven: when shall I be so happy, as to see thee in thy glory?

SEVENTH ARTICLE.

Q. Who is it that will come to judge the living and the dead?

A. Christ, our Lord.

Q. Christ is now in heaven, and will he always continue there, or will he again come down upon earth? (25)

Q. What will Christ come to do? (26)

Q. So, all men have to undergo a terrible judgment. When will it take place? (27) But no person knows when the last day will be; and therefore Jesus Christ tells us to *watch and pray*, lest we be surprised.—*Matt.* xxvi. 41.

Q. Will there not be certain signs preceding the last day?

A. Yes; such as wars, plagues, and famines: a great want of charity among christians; the gospel preached to all nations; the persecution of Anti-Christ; the coming of Enoch and Elias.—*Luke* xxi. 10, 11. *Matt.* xxiv. 12, 13.

Q. What are the things he will judge ?

A. All (28) our thoughts, words, and works.

Q. What will he say to the wicked ?

A. Go, ye cursed, into (29) everlasting fire.

Q. What will Christ say to the just ?

A. Come ye blessed of my Father; receive ye the (30) kingdom which is prepared for you.

Q. Shall not every man be judged (31) at his death as well as at the (32) last day ?

A. Yes ; he shall.

Q. Who will Anti-Christ be ?

A. A most wicked man, an enemy to all that is good, and especially to Jesus Christ. He will wish to be considered as God, and to be adored as such ; he will persecute the church, and seduce many christians.—*II. Thess. ii. 3, 4.*

Q. Will his persecution be of long continuance ?

A. About three years and a half, after which Jesus Christ will destroy him with the spirit of his mouth, and the brightness of his coming.—*Ibid.*

Q. Will not Enoch and Elias come again upon earth at the end of the world ?

A. Yes ; in order to oppose Anti-Christ, and to convert the Jews.

Q. Will the Jews be converted at the end of the world ?

A. Yes ; the veil which is at present before their eyes will be removed, and they will see that it is in vain to expect any other Messiah than Jesus Christ, whom they crucified : they will then turn to him in a spirit of penance and compunction.

Q. Of what must we give an account at the day of judgment ? (28)

Q. Whom do you understand by *the living and the dead* ?

A. All men, whether living at that time, or who may have before departed out of this life. Such, however, as may be then living, will first die to pay the debt of nature, and then be immediately raised to life again. By the *living* we may also understand the *good* who are spiritually alive by being in the state of grace ; and by the *dead*, the wicked who are spiritually dead by sin.

Q. What is prepared for the wicked ? (29)

Q. What is prepared for the just ? (30)

Q. When is every man first judged ? (31) and what is called the *particular* judgment ?

THE EIGHTH ARTICLE.

Q. What is the eighth article ?

A. I believe in the Holy Ghost.

Q. Who is the Holy Ghost ?

A. He is the (33) third person of the blessed Trinity.

Q. From whom does he proceed ?

A. From the Father and the Son.

Q. Is he equal to them ?

A. Yes ; he is the (34) same Lord and God as they are.

Q. What judgment is that called at the last day ?

A. The *general* judgment, after which the just shall go into everlasting life, and the wicked into everlasting punishment.

Q. Is it necessary to inculcate this point respecting a judgment to come ?

A. Yes ; nothing is more proper to convert sinners, and therefore the Prophets and Apostles insisted much on this doctrine.

Q. Did the Saints apprehend this future judgment ?

A. Yes ; Job, St. Jerom, and innumerable others trembled with awe at the thought of this terrible judgment.

Q. What must we do that we may have no reason to fear this awful judgment ?

A. We should often think of it, according to that saying of the wise man : " In all thy works remember thy last end, " and thou shalt never sin : " if we do not commit sin, we shall have no occasion to fear judgment, but every reason to desire it.

O my Blessed Jesus, I confess thee to be my sovereign judge ; in all temptations, let me often call to mind this terrible judgment to come.

EIGHTH ARTICLE.

Q. What person is the Holy Ghost, or Holy Spirit ? (33)

Q. Is the Holy Ghost God ? (34)

Q. Is the Holy Ghost the same person as the Father and the Son ? (33)

Q. When did the (35) Holy Ghost come down on the Apostles in (36) fiery tongues ?

A. On Whit-sunday.

Q. Why did he come upon them ?

A. To enable them to preach the Gospel, and to plant the church.

Q. What mystery do we celebrate on Whit-sunday ? (35)

Q. In what shape did the Holy Ghost come down upon the Apostles ? (36)

Q. Will the Holy Ghost remain always with the church ?

A. Yes, He will always remain with the church to sanctify it, and govern it.—*John* xv. 26, and xiv. 16.

Q. Is the Holy Ghost called *holy* in the same manner as creatures ?

A. No; creatures are holy because they are sanctified by the Holy Ghost; but the Holy Ghost is holy in himself.

Q. How does the Holy Ghost sanctify us ?

A. By giving us grace.

Q. What is the greatest gift of the Holy Ghost ?

A. The justification of a sinner ?

Q. What is meant by the justification of a sinner ?

A. It is that particular favour of God, by which a person passes from the state of sin to the state of grace.

Q. What is man before receiving this favour ?

A. A miserable sinner, a child of wrath and perdition, a slave of the devil, and a criminal deserving of hell fire.

Q. What is he after receiving this favour ?

A. 1. His sins are forgiven. 2. The Holy Ghost takes up his habitation in his soul. 3. He becomes just, a child of God, and heir of heaven.

Q. Can the sinner merit so great a gift as that of justification ?

A. No; Almighty God bestows it in his pure mercy, and in consideration of the merits of Jesus Christ his beloved Son.

Q. But cannot a man, at least, dispose himself for receiving this favour ?

A. Yes; a sinner, assisted and prevented by divine grace, may dispose himself for this favour, by faith, hope, charity, acts of contrition, and going to confession.

Vouchsafe, O Holy Spirit, to come down upon me, and grant me the spirit of thinking and doing what is right.

THE NINTH ARTICLE.

Q. What is the ninth article ?

A. (37) The Holy Catholic Church, the communion of saints.

Q. What is the Catholic Church ?

A. All the faithful under one head.

Q. Who is that head ?

A. Christ Jesus our Lord.

Q. Has the church any visible head on earth ?

A. Yes ; the Bishop of Rome.

Q. Why is the Bishop of Rome the head of the church ?

A. Because he is the (38) (39) successor of St. Peter, whom Christ appointed to be the head of his church.

Q. What is the Bishop of Rome called ?

A. He is called the Pope, which word Pope signifies Father.

NINTH ARTICLE.

Q. What church do you believe in ? (37)

Q. Who are the faithful ?

A. They who have true faith.

Q. Who have true faith ? (37)

The congregation or society of all faithful christians, dispersed through the whole world, and united in one body, under the direction of lawful pastors, who have succeeded to the Apostles, is called the Catholic Church. Jesus Christ is himself the head of this church, and the Pope is his Vicar on earth.

Q. What do you mean by *Vicar* ?

A. His chief Steward, or supreme Bishop.

Q. To whom does the Pope succeed ? (38)

Q. Who was the first Pope ? (39)

Q. Who made St. Peter Pope, or head of the church ?

A. Jesus Christ himself, the invisible head.—*Matt. xvi. 18.*

Q. What does the word Pope signify ?

A. Pope signifies father ; for the Bishop of Rome is the common father of the faithful.

Q. Is then the Bishop of Rome our spiritual Father?

A. Yes; he is the spiritual Father of all the faithful.

Q. Has the Church of Christ any marks by which you may know her?

A. Yes; she has (39) these four marks: she is one,—she is holy,—she is catholic,—she is apostolical.

Q. How is the church one?

A. Because all her members agree (40) in one faith, are all in one communion, and are all under one head

Q. Is the catholic religion the same as the protestant?

A. No; they are quite different from each other in several points: the catholic religion is the old religion, the protestant is a new upstart religion.

Q. Who were the first preachers of the catholic religion?

A. The twelve Apostles sent by Christ to teach all nations.—*Mtt.* xxviii. 19. After them other bishops succeeded, through every age, down to the present time.

Q. Who were the first preachers of the protestant religion?

A. Luther, Calvin, and others who rebelled against the ancient church.

Q. Is there any other true church besides the Roman Catholic church?

A. No; because as there is but one true God, there can be but one true church.

Q. But there are many different religions?

A. Yes, there are many false religions, but only one true religion.

Q. Is it easy to know the true church?

A. Yes; it is easy to a person who seeks the truth with an unprejudiced mind: for the same Providence which established the church, has made it visible to all by certain marks.

Q. By what marks may we know the true church of Christ? (39)

Q. In what do all catholics agree? (40)

Q. How is the church holy ?

A. Because she teaches a holy doctrine, invites all to a holy life, and is distinguished by the eminent holiness of so many thousands of her children.

Q. How is the church Catholic or (*a*) Universal ?

A. Because (42) she subsists in all ages, teaches all nations, and maintains all truths.

Q. How is the church Apostolical ?

A. Because she comes down by a perpetual succession from the Apostles of Christ ; and has her doctrine, her orders, and her mission from them.

Q. Can the church err in what she teaches ?

Q. Why are all obliged to be members of the true church ?

A. Because there is but one Lord, one FAITH, one Baptism, one God.—*Eph. iv. 5, 6.*

Q. What are we to think of those who will not obey the church of Christ ?

A. Christ has told us that we are to consider them as no better than heathens and publicans.—*Matt. xviii. 17.*

Q. Are all holy in the church ?

A. No, there is a mixture of good and bad ; but Jesus Christ, the head of the church, is holy ; the Spirit of God which animates the church is holy ; the doctrine which she teaches is *holy* ; the sacraments which she administers to the faithful are holy ; and no one out of this church is truly holy.

Q. What does the word *catholic* mean ? (*a*)

Q. What do you understand when you say that the church is universal ? (42) So the church exists at all times, and in all places ; and this is a privilege to which none of the sects that have separated from her can lay claim.

Q. Can the protestants shew a perpetual succession from the Apostles ?

A. No certainly ; and therefore they cannot be a part of the catholic church.

Q. Why is the catholic church called *Roman* ?

A. No ; (43) she cannot err in matters of faith.

Q. Why so ?

A. Because (*a*) Christ has promised that hell's gates shall not prevail against his church ; that the Holy Ghost shall teach her all truths ; and that he himself will abide with her for ever.

Q. What is meant by the communion of Saints ?

A. That in the church of God, there is a communion of all holy persons in all holy things.

Q. And have we any communion with the saints in heaven ?

A. Yes ; we communicate with them, as our fellow members under the same head Jesus Christ ; and are helped by their prayers.

A. Because the church, established at Rome, is the head and mother of all other churches, having had St. Peter, the first of the Apostles, for its first bishop.

Q. Why must we believe all that the church teaches ?
(43)

Q. Is the catholic church infallible ? (43)

A. Yes ; and they who *obstinately* reject her decisions, are heretics.

Q. Is it a great happiness to be in the true church ? (*a*)

A. It is, because it is only in the true church that we can have true faith, with the communion of Saints, and forgiveness of sins.

O God give me grace to be always an obedient child of *thy* holy catholic church..

COMMUNION OF SAINTS.

Q. Who are deprived of the communion of Saints ?

A. They who have never been members of the church, as infidels and Jews. 2. Heretics, schismatics, and apostates, who separate themselves from the church. 3. They who are excommunicated, that is, whom the church absolutely cuts off from her society on account of their crimes.

Q. And are the souls in purgatory helped also by our prayers?

A. Yes, they are.

Q. What do you mean by purgatory?

A. A middle state of souls suffering for a time on account of their sins.

Q. What souls go (44) to purgatory?

A. Such souls as depart this life in lesser sins, which we call *venial*.

Q. Do any other souls go to purgatory?

A. Yes, such souls as leave this world before

Q. Can you describe the nature of that communion which subsists among all faithful christians?

A. This union consists particularly in three things:—

1. They have the same faith, the same hope, and the same charity.

2. They partake of the same sacraments and sacrifice.

3. The fruit of their good works is communicated to each other, as they all form but one body under Christ.

Q. What do you call that part of the church which is in heaven?

A. The church *triumphant*, because the saints in heaven have triumphed over the devil, the world and the flesh; but they are still our fellow-members under the same head Christ Jesus, and, by their prayers, obtain for us help and grace from God, to enable us to secure the great affair of our salvation.

Q. How can we help the poor suffering souls in purgatory?

A. By our prayers, and good works; but especially by the oblation of the holy sacrifice of the mass.

Q. Can the souls in purgatory offend God and be lost?

A. No; their salvation is certain.

Q. Where do they go, after being in purgatory?

A. They go to heaven, to see, love, and enjoy God for ever.

Q. Where do souls go that die in lesser sins? (44)

Q. Where do souls go that have not fully satisfied the justice of God in this world? (44)

they have fully discharged the debt of *temporal* punishment due for their *mortal* sins, the guilt and *eternal* punishment of which have been remitted.

Q. How do you prove there is a purgatory?

A. Because the scripture often teaches, that God will render to every man according to his works, and that nothing defiled can enter heaven, and that some Christians shall be saved, yet so as by fire. 1 Cor. iii. 15.

TENTH ARTICLE.

Q. What is the tenth article?

A. The (45) forgiveness of sins.

Q. What is meant by this article?

A. That there is in the church of God forgiveness of sins, for such as properly apply for it.

Q. To whom has Christ given (46) power to forgive sins?—*John* xx. 23.

A. To the apostles and their successors, the bishops and priests of his church.

Q. By what sacraments are sins forgiven?

A. By (47) baptism and penance.

Q. Are the sufferings of purgatory very severe?

A. Yes, they are; more so than any thing we can suffer in this life; they shall be saved, says St. Paul, yet so as by fire.—1 Cor. 3. 15. But our fire, says St. Thomas, is only a painted fire compared with the fire of purgatory.

TENTH ARTICLE.

Q. What sort of forgiveness is there in the catholic church? (45)

Q. What power did Christ leave to the bishops and priests of his church? (46)

Q. When do bishops and priests exercise that power? (47)

Q. What is sin ?

A. An (48) offence of God, or any thought, word, or deed against the law of God.

Q. What is (49) original sin ?

A. It is the sin in which we were all born.

Q. How came we to be born in sin ?

A. By Adam's sin (50) when he ate the forbidden fruit.

Q. What is actual sin ?

A. Every sin which we ourselves commit.

A. When they administer the sacraments of baptism and penance.

Q. What is meant when it is said that our sins are forgiven ?

A. That they are pardoned, blotted out, or washed away through the merits of Christ.

O God, have mercy on all sinners, and give them grace to make a proper use of the sacrament of penance for the forgiveness of their sins.

ON SIN.

Q. What is the nature of sin ? (48) In other words, sin is a disobedience to the commandments of God, of the church, or of any lawful superior.

Q. Is it necessary to avoid sin above all things ?

A. Yes ; for there is no evil so great as sin : it is sin alone that makes us the enemies of God, and exposes us to eternal damnation.—*Jer.* ii. 19.—*Jo.* iii. 6. 8.

Q. How many kinds of sin are there ?

A. There are two, original and actual.

Q. What sin are we born in ? (49)

Q. What was Adam's sin ? (50)

A. A sin of disobedience.

Q. What are the evils we suffer by the sin of our first parents ?

A. Ignorance, concupiscence (that is, an inclination to evil), all the miseries of this life, and lastly unavoidable death.

Q. How is actual sin divided ?

A. Into mortal sin and venial sin.

Q. What is mortal sin ?

A. It is a grievous offence against God.

Q. Why is it called mortal sin ?

A. Because it kills the soul, and deserves hell.

Q. How does mortal sin kill the soul ?

A. By destroying the grace of God, which is the supernatural life of the soul.

Q. How many ways is actual sin committed ?

A. Four ways; by thought, by word, by deed, or omission; and it is either mortal or venial.

Q. Does mortal sin cause spiritual death to the soul ?

A. Yes; by depriving the soul of God's grace, which is her spiritual life, she becomes an object of abomination in the sight of God, and liable to eternal damnation. Wherefore the Scripture says: *fly from sin as from the face of a serpent*, that is ready to devour you.—*Ecclus. xxi. 2.*

Q. How shall we know whether a sin is mortal or venial ?

A. When it is in a *matter of weight* and with a *full and deliberate consent*, then it is *mortal*: but when it is in a small matter, or not perfectly voluntary, then it is a *venial* sin. For instance, to steal a large sum of money is a mortal sin; it directly breaks one of God's commandments; it is evidently a *matter of weight*: but to steal a farthing, or a needle, or any trifling thing, is not a mortal, but a venial sin, because in a *small matter*. So likewise, with regard to the second condition of a mortal sin, it must be with a *full and deliberate consent*, otherwise it is only venial. For example, a sudden thought or desire of stealing, or doing some evil action occurs to your mind, and you perceive it before the will fully consents to it, in that case it will be only a venial sin. It is highly necessary, therefore, that a person should be very much on his guard to resist and reject the first evil thought or desire as soon as he perceives it, before the will gives its consent.

Q. Why must we carefully avoid venial sin ?

A. A slight distemper of the body often becomes mortal when neglected in the beginning; it is the same in regard

Q. What is venial sin ?

A. That sin, which does not kill the soul, yet displeaseth God.

Q. Why is it called venial sin ?

A. Because it is more easily pardoned than mortal sin.

ELEVENTH ARTICLE.

Q. What is the eleventh article of the creed ?

A. (51) 'The resurrection of the body.

to the soul. Many persons strangely deceive themselves by making light of venial sins as if they were of no consequence, whereas they displease God very much, and if not repented of, are sure to be punished hereafter, at least in the flames of purgatory, if not in this world.

Q. Which are the venial sins that young persons are apt to commit ?

A. Telling lies, being disobedient, obstinate, being idle, too fond of play, &c.

Q. Which are the mortal sins that young people usually commit ?

A. Swearing and cursing, fighting, and quarreling, impurities, and then profaning the sacraments. For, after committing great crimes, they are apt to hide and conceal them in confession, out of fear or shame. The devil does all he can to get them into this snare: he wishes to take away from them all shame when they commit sin; but when they are to confess it, then he would have them to be full of a false shame, that they may conceal their guilt.

Q. What is a sin of *commission* ?

A. When we do a bad action, such as stealing, lying &c.

Q. What is a sin of *omission* ?

A. When we do not perform a good action which we ought to do.

For instance, to omit hearing mass on Sundays and holidays, not to say your morning and night prayers, are sins of omission.

ELEVENTH ARTICLE.

Q. What resurrection do you believe? (51)

Q. What means the resurrection of the body ?

A. That (52) we shall rise again with the (53) same body at the day of judgment.

TWELFTH ARTICLE.

Q. What is the twelfth article of the creed ?

A. (54) Life everlasting.

Q. What means life everlasting ?

Q. Will our bodies, when once buried in the grave, ever come to life ? (52)

Q. At death, the soul is separated from the body ; but when will it be united again to the body ? (53)

Q. What bodies shall we rise with ? (53)

Q. Will our souls rise again ?

A. No ; our souls never die to rise again : they will be re-united to the bodies they had before.

Q. Why will our bodies rise again ?

A. To be rewarded or punished, accordingly as they take part with the soul in doing good, or evil.

Q. But how can a body that is burnt to ashes and scattered with the wind, be raised to life again ?

A. By the Almighty power of God, and in the twinkling of an eye.—1 *Cor.* xv. 52.

Q. Does nature furnish any example for the resurrection ?

A. A grain of corn, which first rots in the earth, and then springs up and lives again, may be considered as an emblem of it.

O God, give me grace, that I may be willing to do penance for my sins, and to mortify my body here on earth, in hopes of its being, one day, raised up to eternal glory in heaven. Amen.

TWELFTH ARTICLE.

Q. What life are we taught to expect after this present life ? (54)

This is the last article, because everlasting life is the last end of man, and the last reward we expect by faith.

A. That (55) the good shall live for ever happy in heaven.

Q. What is the happiness of heaven?

A. To see, love, and enjoy God for evermore.

Q. And shall not the wicked also live for ever?

A. They shall live and be punished for ever in the flames of hell.

Q. What is to be the reward of those who keep God's commandments, and die in the state of grace? (55)

Q. Is everlasting life given as a reward of our good works?

A. *It is according to St. Paul (Rom. ii. 6, 7.) God will render to every man according to his works: to them indeed, who, according to patience in good works, seek glory, and honour and incorruption, eternal life.*

Q. Were all men created for everlasting life?

A. They were; for God would have all men to be saved.
—1 Tim. ii. 4.

Q. Why then are so many damned?

A. By reason of their own wilful transgression of God's law, and final impenitence. "*Thy perdition is from thyself, O Israel. In me only is thy aid.*"—Osea xiii. 9.

Q. What means the word *Amen*, at the end of the *Belief*, and other prayers?

A. *Amen* is the same as, *Be it so, That is true, I heartily assent to all that has been said, and prayed for.*

O God, how short is this life here on earth, compared with everlasting life hereafter. Give me grace, that I may always remember the shortness of the present time, and the never-ending length of eternity.

(Make an act of faith according to the Creed.)

I firmly believe in one God, who is Father, Son, and Holy Ghost. I believe in Jesus Christ the Son of God, who was made man to redeem mankind by dying on the cross, and that He is pleased to apply to our souls the fruits of his death and passion by the sacraments, &c. I believe in the Holy Ghost who sanctifies our souls. I believe also the Holy Catholic Church, and whatever God has revealed to her; and I hope to live according to this faith, and so to possess eternal life. Amen.

Another short Exposition of the Creed.

1st Article. *I believe*, that is, I give my entire assent, or

I am fully persuaded, without the least doubt, that there is an Almighty God, the Creator and Governor of all things, in heaven and earth.

2d Article. I believe in Jesus Christ, that he is the true and only Son of God, our true God and Master, who has rescued us from the power of the devil, and redeemed us with the price of his precious blood.

3d Article. I believe that Jesus Christ took a body and soul in the womb of the Blessed Virgin, by the powerful operation of the Holy Ghost, and that the same Jesus Christ, true God and true Man, was born of her on Christmas-day, she still remaining a pure virgin.

4th Article. I believe that Jesus Christ, after many sufferings, was condemned by Pontius Pilate to be fastened to a cross, on which he died to make atonement for our sins.

5th Article. I believe that the soul of Jesus Christ, after his death, descended into a part of hell, called Limbo, and that on the third day he raised himself to life, by re-uniting the same soul and body he had before.

6th Article. I believe that Jesus Christ, forty days after his resurrection, did ascend visibly to heaven, and that, in perfect repose, he possesses all power in heaven and earth.

7th Article. I believe that, at the end of the world, Jesus Christ will descend from heaven in great power and majesty, to judge all men according to their works; to condemn the wicked to eternal misery, and to translate the good to eternal happiness in his heavenly kingdom.

8th Article. I believe in the Holy Ghost, the third person of the Blessed Trinity: that he is, neither the Father, nor the Son, and yet the same one eternal God as they are, proceeding from them both, and equal to them in all things.

9th Article. I believe that all the faithful together compose one body or society which is called the *church*, of which the Pope is the visible head upon earth; that this church is *holy, catholic, and apostolical*, and contains all things necessary to salvation. I believe also the *communion of saints*, that there is a communication of all the spiritual goods in the church to all the faithful, who, by their prayers and good works, mutually help and assist one another. I also believe that the faithful upon earth communicate with the saints in heaven as our fellow-members, and that we are helped by their prayers.

10th Article. I believe that Jesus Christ has left to his Holy Catholic Church, and to no other society, the power of forgiving sins to such as make use of the means which he has established for that purpose.

11th Article. I believe that, at the last day, we shall all rise again with the same bodies, which we had upon earth.

12th Article. I believe that, after the resurrection and the day of judgment, the just shall inherit eternal happiness, free from death, sin, and sorrow; and that, on the contrary, the wicked shall, in body and soul, undergo for their sins eternal punishment in hell, which in their regard may truly be called *eternal death*.

The church proposes to her children these articles to be believed, because she has expressly received them from Jesus Christ. She teaches nothing but what is grounded upon the authority of God's revealed word; confirmed by miracles, signed with the penitential lives of confessors, and sealed with the blood of innumerable martyrs.

Q. Why is not the Holy Scripture mentioned in the Creed?

A. Because it is sufficient to point out to us the Holy Catholic church, by means of which we receive the Scripture, and the meaning of what it contains.

As to those presumptuous christians who profess to believe the Divine Authority of the Scriptures, but explain them in a contrary sense to that of the ancient Fathers, and the major part of the christian world, we may say to them as St. Austin said to the heretics of his time. "Tell us plainly that you do not really believe the Gospel of Christ: for you who believe what you please in the gospel and disbelieve what you please, most certainly do not believe the Gospel, but yourselves only."

PART II.—CHAP. III.

THE LORD'S PRAYER.

CATECHISM.

Q. Will faith alone save us ?

A. No ; it will not without good works.

Q. Can we do any good towards our salvation of ourselves ?

A. No ; (1) we cannot, without the help of (2) God's grace.

Q. How may we obtain God's grace ?

A. By prayer and the holy sacraments.

Q. What is prayer ?

A. It is the (3) raising up of our minds and hearts to God.

EXPLANATION.

Lord, teach us to pray. — Luke xi. 1.

Q. What sort of faith will save us ?

A. A faith working by charity, or a faith joined with good works.

Q. Why is the exercise of prayer necessary for us ? (1)

Q. What do we obtain by prayer ? (2)

A. By God's grace, we are enabled to do good works, and to keep his commandments.

Q. But are we not to co-operate with God's grace ?

A. Yes, certainly, by following its inspiration.

Q. Can we resist the grace of God ?

A. Yes, we may, and too often do, resist his grace.

Q. What must you do in time of prayer ? (3)

Q. Who is above all ?

A. Almighty God.

Q. To whom must we offer our affections ?

Remember that every good gift, every grace or blessing must come from God, and therefore you should be willing to learn how you are to pray to him in a proper manner,

Q. How do we raise up our minds and hearts to God?

A. By thinking of God, who is above all, and by offering our affections and desires to him.

that you may incline him to grant what you stand in need of. "He who has learned how to pray well, has learned also how to live well."—*St. Austin.*

Q. When must you pray?

A. We must pray often; but especially, in the morning when we rise, in the evening when we go to bed, before and after meals, and in all temptations and dangers.

Q. Is it a sin to miss your prayers?

A. Yes, certainly. Would you not think it a fault in any one that should deprive you of your dinner or your clothes? Yes, because you want them. But you want also the grace of God, in order to be saved, as much as you want your dinner or your clothes: and, therefore, when you miss your prayers, and so deprive yourself of God's grace, you do yourself more harm than if a person should take away your dinner or your clothes: for he would only rob your body, but you, by neglecting your prayers, rob your own soul of what is necessary for its welfare.

Q. Is it proper to gaze or look about at your prayers, or huddle them over in great haste?

A. No; for that would be speaking to God in a very indecent and disrespectful manner, not at all becoming his infinite majesty and sanctity. How can you expect that God will listen to your prayers, if made in such a careless manner?

Q. What must you do at the beginning of prayer?

A. I must place myself in the presence of God, that is, by an act of faith, I must believe that God is present with me; and I must adore him as all bountiful, and all wise, remembering that he sees the bottom of my heart.

Q. What are the proper dispositions to pray well?

A. They are principally these four:—attention, confidence, a pure intention, and perseverance.

Q. What is it to pray with attention?

A. It is to think on what we say, and to pray with our heart, at the same time that we pray with our mouth. God considers the motion of your heart more than the motion of your lips.

Q. Do those pray well, who, at their prayer, do not think of God, nor of what they say?

A. If their distractions are (4) wilful, they do not pray well; for such prayers, instead of pleasing God, offend him.

Q. Which is the best of all prayers?

A. (5) The Lord's prayer.

Q. Who made the Lord's prayer?

A. Christ our Lord.

Q. When are distractions sinful? (4)

Q. What sort of prayers offend God?

A. Such as are made with wilful distractions.

Q. What is it to pray with confidence?

A. It is to pray with a firm trust, that God will hear us, because he is good.

Q. What is it to pray with a pure intention?

A. It is to direct all our prayers to the glory of God and our own eternal salvation.

Q. May we not ask for temporal blessings?

A. Yes, as far as they are conducive to our salvation.

Q. What is it to pray with perseverance?

A. Not to be tired with praying.

Q. In whose name must we pray?

A. In the name of Jesus Christ; and therefore the church ends all her prayers by these words: Per Dominum nostrum Jesum Christum, that is, through our Lord Jesus Christ: because we can obtain nothing of God, but through the merits of Jesus Christ. Let us often beg the spirit of prayer:—"O Lord, teach me how to pray as I ought."

Q. What prayer did Christ teach us? (5) it is sometimes called *Pater Noster*.

Q. Of how many parts is the Lord's prayer composed?

A. Of a short preface and seven petitions. The three first relate to God's honour and glory; and the four last regard our own wants and necessities.

Every christian should be well instructed in the meaning of these petitions; for they express or imply the chief points of christian morality, and point out what our duty is towards God, towards our neighbour, and towards ourselves.

Say the Lord's Prayer :—

A. Our Father who art (6) in heaven, hallowed be thy name ; thy kingdom come ; thy will be done on earth, as it is in heaven ; give us this day our daily bread ; and forgive us our trespasses, as we forgive them that trespass against us ; and lead us not into temptation ; but deliver us from evil. *Amen.*

Q. Who is it that is here called Our Father ?

A. God, who made us all, and who, by his grace, is the Father of all good Christians.

Q. Why do you say, *Our* Father, and not *my* Father ?

A. Because we are not to pray for ourselves only, but for all others.

Q. Which is the preface to the Lord's prayer ?

A. *Our Father who art in heaven.* These words ought to dispose us for prayer ; for they shew whom we are speaking to, his quality, and the place where he chiefly displays his glory and magnificence.

Q. Why do we call God, *Father*, rather than *King* or *Judge* ?

A. Because the name of Father is more encouraging and affectionate ; and God would rather be loved than feared.

Q. But if we are all God's children, why is it said that God has an *only* Son ?

A. Because God has only *one* Son by nature, but he has many sons by grace and adoption. (a)

As Christians, we are all brethren, having all the same Father, and therefore we should love one another, and pray for one another.

Q. Where is God present in a particular manner ? (6)

A. God is present every where, by his essence and power, but in heaven he particularly shews forth his glory and greatness. From this preface you may learn two things : 1st. That God being our Father, we ought to live as becomes his

NOTE.—(a) To adopt, is voluntarily to choose out some one that is a stranger, and to deal with him as a son, although not so by birth.

Q. What do we pray for when we say, (7) Hallowed be thy (8) name?

A. We pray that God may be honoured, and served by all his creatures.

Q. What do we pray for, when we say, (9) Thy kingdom come?

A. We pray that God may come, and be king in all our hearts by his grace, and may bring us all hereafter to his heavenly kingdom.

true children, by honouring him, and loving him in the most affectionate manner; and 2dly, That since he is in heaven above, our true country, we ought not to be attached to the earth below.

Q. Who is the Father of those that live in a constant habit of mortal sin?

A. The devil, whom they imitate, and whose interests they promote.—1 *John* iii. 8.

FIRST PETITION.

Q. Which is the first petition? (7) that is, hallowed be thy name to me and to all men.

Q. What is it you pray may be hallowed or sanctified? (8) that is, you pray that God may be honoured, praised, and glorified by all mankind.—This is the first petition, because man being created to love and serve God, his principal desire ought to be to honour and glorify God.

Q. How may we sanctify the name of God?

A. By referring all our actions to his honour and glory, and having a great zeal for the conversion of sinners.

Q. Who are those that offend against this first petition?

A. All those who take God's name in vain, by cursing or swearing; and, in short, all bad Christians, who, by their wicked lives, shew that they are only nominal, not true Christians.

O God, inspire me and all mankind with an ardent zeal for thy honour and glory.

SECOND PETITION.

Q. What is it you pray may come? (9) that is, the kingdom of God's glory, which is heaven, and which he has prepared for all his faithful servants. But we cannot reign

Q. What do we pray for when we say, (10) Thy will (11) be done (12) on earth, (13) as it is in heaven?

A. We pray that God would enable us, by his grace, to do his will in all things, as the blessed do in heaven.

Q. What do we pray for when we say, (14) Give us this day our daily bread?

with God hereafter in his glory, unless he first reign in our hearts by his grace: mortal sin banishes God from our hearts, and subjects us to the slavery of the devil.—In saying this petition, let us consider this world as a place of exile, and aspire after heaven as our true country, where we shall reign with God for ever in glory and happiness.

O God, come and reign in all hearts by thy grace, and bring us hereafter to thy heavenly kingdom.

THIRD PETITION.

Q. Which is the third petition? (10)

Q. What do you here ask concerning God's will? (11)

Q. Where do you pray it may be done? (12)

Q. How do you pray that God's will may be done? (13)

The saints and angels in heaven always do God's will, without ever offending or disobeying him: so you should pray that you may, in like manner, make his holy will the rule of your conduct, by keeping his commandments. As man has free will, he may either do, or not do, what God requires of him; but his happiness depends on his obedience.

O God, enable us by thy grace to do thy will in all things, as the blessed do in heaven.

FOURTH PETITION.

Q. Which is the fourth petition? (14)

Q. You easily understand what is necessary for the body,—meat, drink, and clothes: but what is necessary for your soul?

A. The grace of God, the word of God, the holy sacraments, and especially the blessed eucharist: for Christ has assured us, that he himself is the living bread that came down from heaven, and that unless we eat his flesh, and drink his blood, we shall have no life in our souls.

A. We pray that God will continually give us all that is necessary for our souls and bodies.

Q. What do we pray for when we say, (15) Forgive us (16) our trespasses (17) as we forgive them that trespass against us?

A. We pray that God would forgive us our sins, (18) as we forgive others the injuries they do to us.

In saying this petition, we should consider ourselves as poor beggars before God, because we have nothing either as to body or soul, but what it pleases God to bestow on us. At the same time, we should have a great confidence in God's providence, that he will give a blessing to our endeavours, and not abandon us; since he takes care of the birds of the air and the beasts of the field.

Q. Who say this petition ill?

A. Such as are cold and careless in coming to the sacraments, and in hearing divine service;—such also as ascribe their temporal goods and blessings to their own industry, and prudence, and not to the bounty and goodness of God.

O God, it is thou alone who givest us all things necessary for the preservation of our body, and for the salvation of our souls.

FIFTH PETITION.

Q. Which is the fifth petition? (15)

Q. What is it we beg of God to forgive us? (16) that is, our sins.

Q. How do we desire God to forgive us? (17)

Q. Whom are we to forgive, if we expect to be forgiven by God? (18) What if we refuse to forgive our enemies?

A. In that case we ask for a curse instead of a blessing, for we pray to be forgiven as we forgive others, and therefore, if we do not forgive others, we pray not to be forgiven by God.

Q. Why are our sins called debts?

A. Because whoever sins, offends God, and robs him of the honour due to him; consequently he owes him satisfaction, and this satisfaction is a debt.

Q. What is it to pardon our neighbour the injury he has done us?

Q. What do we pray for when we say, (19)
Lead us not (20) into temptation?

A. We pray that God would give us grace,
not to yield to temptation.

A. It is to have no thoughts of revenge, to feel no resentment, and to be willing to serve him when he stands in need of our assistance.

O God, give me grace to forgive all my enemies, and never suffer me to wish ill to those who injure me.

SIXTH PETITION.

Q. Which is the sixth petition? (19)

Q. What is it you pray not to be led into? (20)

Q. Does God tempt any man to sin?

A. No; God tempts no man: but he permits the devil, the world, and the flesh, to tempt us, to try our fidelity, and to exercise our virtue.

Q. Is temptation a sin?

A. No; if we resist it immediately, it is an occasion of merit: "be thou faithful unto death, and I will give thee the crown of life."—*Apoc.* ii. 10.

Q. What must we do when we are tempted?

A. We must watch over ourselves, and be fervent in praying to God for his grace to overcome the temptation, or to be delivered from it.

Q. Are we never overcome, but by our own fault?

A. No, never: for God never forsakes them that do not first forsake him.

Q. How does the devil tempt us?

A. By his wicked suggestions.

Q. And the flesh?

A. By our corrupt inclinations and passions.

Q. And the world?

A. By the contagion of bad example.

O God, help me in the time of temptation, lest I should offend thee by wilful sin.

Q. What do we pray for when we say, (21) Deliver us (22) from evil?

A. We pray that God would free us from, (23) all evil of soul and body, in time and eternity.

SEVENTH PETITION.

Q. Which is the seventh petition? (21)

Q. What is it you pray to be delivered from? (22)

Q. What sort of evil, (23) that is, from the evil of sin, and the punishment of it,—from the devil who is called the *evil one*, and especially from everlasting death in the flames of hell.

Q. Is it an evil to be afflicted in this life?

A. No; it is rather a good, a means of expiating our sins and of meriting heaven, provided we suffer the afflictions which God sends us in the spirit of penance.

O God, preserve me from all evil both of soul and body; and help me to bear patiently the sufferings of this present life, in the hope of enjoying everlasting happiness in the world to come.

THE HAIL MARY,

WHICH IS ALSO CALLED THE ANGELICAL SALUTATION.

CATECHISM.

Q. May we desire the saints and angels to pray for us?

A. Yes, we may.

Q. How do you prove that (1) the saints and angels can hear us?

EXPLANATION.

Behold, from henceforth all generations shall call me blessed.
—Luke i 48.

Q. May we address our prayers to any but God? (1)

A. As we daily recommend ourselves to the prayers of

A. There shall be joy before the angels of God over (2) one sinner doing penance.—*Luke*.xv. 10.

Q. What is the prayer to our Blessed Lady, which the church teaches?

good people who live with us on earth, we may, with greater reason, recommend ourselves to the prayers of the saints who reign with God, and who are always united to him by perfect charity.

Q. Is it any way injurious to God to beg the prayers of the saints?

A. No, certainly; any more than it is injurious to God to beg the prayers of good people upon earth: for we always acknowledge God as our Sovereign Lord, and when we address ourselves to the Blessed Virgin, or to any of the saints, it is only to avail ourselves of the credit which they have with God, who is pleased to bestow on us his favours through the intercession of the saints.

Q. Do we pray to the saints, as we do to Almighty God?

A. No, certainly; when we pray to God, we pray to him as the Sovereign Lord of heaven and earth, and the author of all good, and therefore, we beg of him to have mercy on us, and to grant us the assistance of his grace; but in addressing ourselves to the saints, we beg their prayers as we beg the prayers of good people upon earth, desiring them to pray for us, and with us, to that great God, who alone can grant us what we stand in need of, through the merits of Jesus Christ. In reality, therefore, we pray to God, when we petition the saints to pray for us. If you have a favour to ask of the king, and get your petition presented to him by some dignified person whom he loves and esteems, is not your petition, nevertheless, made to the king? In like manner, all our prayers are made to God, though offered to him by the saints interceding for the grant of them. Again, if the saints and angels know our repentance, why may they not know the nature of our petitions, when we beg them to intercede for us with the Almighty?

Q. What is a subject of joy to the saints and angels? (3)

Q. Is it right to say, that the saints bestow any thing upon us?

A. Yes, in this sense, that they give or bestow it by obtaining it of God.

A. (3) The Hail Mary (*sometimes called the Angelical Salutation*).

Q. Say the Hail Mary?

A. Hail (4) Mary, full (5) of grace, (6) the Lord is with thee: blessed art thou amongst

Q. Having proved that it is lawful and advantageous to pray to the saints, I wish to know which is the greatest saint?

A. The Blessed Virgin, because she was Christ's mother, and therefore we should particularly beg her prayers, as being very pleasing and acceptable to God.

Q. Are we absolutely obliged to pray to the Blessed Virgin?

A. I do not say there is a strict obligation; but the credit she has with God, the inclination she has to assist us, and our own interest, are so many pressing motives to address ourselves to her.

Q. Does the church recommend to us any particular prayer to the Blessed Virgin? (3)

Q. Why is the Hail Mary sometimes called the *Angelical Salutation*?

A. Because it was an Angel who pronounced the first part of it, when he came to announce to her the mystery of the incarnation.

Q. Which are the first words in Latin?

A. *Ave Maria*, that is, Hail Mary, &c.

Q. Whom do you speak to in saying the Hail Mary?

A. I speak to the Blessed Virgin, mother of Christ.

Q. What are the words which the Angel Gabriel spoke to the Blessed Virgin, when he announced to her the mystery of the incarnation? (4) To *hail* a person, signifies to address or salute a person. In saying these words, therefore, *Hail Mary*, we rejoice and congratulate with the Blessed Virgin, as the Angel did, upon her great dignity.

Q. What was the Blessed Virgin full of? (5) that is, replenished with all heavenly virtues, and adorned with all graces.

Q. Who is with the Blessed Virgin? (6) that is, our Lord is pleased with thee in a most particular manner,

Q. What does the word *Mary* signify?

A. Mary signifies a *Lady*, and truly the Blessed Virgin is

women, and (7) blessed is the fruit of thy womb, (8) Jesus. Holy Mary, Mother of God, (9) pray for us sinners, (10) now, and at the hour of our death. *Amen.*

a great Lady : for she is the queen of saints, elevated above all the angels and saints. Let us, therefore, always speak to her with great respect in addressing her with these words, *Hail Mary*, &c.—Mary also signifies a *sea-star*.

St. Elisabeth was the mother of St. John the Baptist, and a relation of the Blessed Virgin. When she was with child of St. John, our Blessed Lady came to visit her, and then it was that St. Elisabeth said these words: *Blessed art thou*, &c. for she knew by revelation, that Christ our Lord had been conceived in her womb.

Q. What did St. Elisabeth say of the Blessed Virgin? (7) that is, Blessed above all other women, because chosen to be the mother of God, by being the mother of Jesus.

Q. Who was the fruit of Mary's womb? (8) that is, to say: "Thrice happy you who have been chosen by Almighty God to bring forth Jesus Christ, the Saviour of the world."—In saying these words, *Blessed is the fruit of thy womb Jesus*, let us bless and praise God, for having given us Jesus Christ, the greatest gift that God could bestow upon mankind.

Q. Why do you say, *Holy Mary*?

A. To honour her sanctity, for she was never defiled with any sin, being the most holy of all pure creatures.

Q. Why do you say, *Mother of God*?

A. Because she is the mother of Christ; who is true God as well as true man.

Q. When did the Blessed Virgin become mother of God?

A. When she conceived Jesus Christ in her womb.

Q. What is it we beg the Blessed Virgin to do for us? (9)

Q. Why do we beg her prayers?

A. Because we are poor sinners, and as such stand in need of her intercession.

Q. When do we beg the Blessed Virgin to pray for us? (10)

A. Now, that is, during the course of our lives, and particularly at the hour of our death, when the devil and his

Q. How many parts are there in the Hail Mary?

A. Three parts.

Q. Who made the first two parts?

A. The angel Gabriel and St. Elizabeth, inspired by the Holy Ghost.

Q. Who made the third part?

A. The church of God, against those who denied the Virgin Mary to be the mother of God.

Q. Why do you say the Hail Mary so often?

A. To put us in mind of (11) the Son of God being made man for us.

Q. For what other reason?

A. (12) To honour the Blessed Virgin mother of God, and (13) to beg her prayers for us.

wicked angels do their utmost to draw us into sin, that we may be damned with them.

Q. What does the Hail Mary put us in mind of? (11)

The first reason for saying the Hail Mary, is to thank God for his Son being made man, which is the mystery of the incarnation, and which is the foundation of all our hopes.

Q. Which is the second reason? (12)—But in order to honour the Blessed Virgin, it is not sufficient to say this prayer: we must also imitate her virtues, particularly her faith, her charity, her patience, her chastity, her humility, and obedience.

Q. Which is the third reason for saying the *Hail Mary*? (13)

Her intercession is very powerful with God in behalf of those who invoke her, and sincerely endeavour to imitate her virtues, and therefore, let us frequently recommend ourselves to her intercession, that she may obtain for us grace, to love and serve our God, and save our souls.

Q. Who are those that dishonour the Blessed Virgin, although they seem to be devout to her, by daily saying some prayers to her?

A. They who imagine that, by wearing the scapular, or saying some short prayers to her, they shall *certainly* go to

heaven; although, at the same time, they are given up to their inordinate passions; and do not so much as seriously intend to amend their lives; nor in any wise to follow the example of the Blessed Virgin.—If we desire, therefore to honour the Blessed Virgin by a true and solid devotion, we must shew our esteem and love for her, not only by saying some prayers to her, but also by practising those virtues, of which she has set us the example.

Q. Has the Blessed Virgin a great love for souls, and a zeal for our salvation?

A. Most certainly; the greater our love is for God, the greater is our love for souls, which are the images of God; the greater also is our zeal for the salvation of souls, for which Christ died, that God may be the more honoured by them. As none therefore ever loved God so ardently as the Blessed Virgin does, so none can have so great a love for us, and zeal for our salvation.

PART III.—CHAP. IV.

THE TEN COMMANDMENTS.

CATECHISM.

Q. How many commandments are there?

A. Ten.

Q. Who gave the ten commandments?

A. God himself in the old law, and Christ confirmed them in the new.

EXPLANATION.

If thou wilt enter into life, keep the commandments.—Matt. xix. 17.

Q. In order to be saved, is it sufficient to be baptized and to believe in Jesus Christ?

A. No; it is also necessary to keep the commandments of God.

Q. How do you call the commandments?

A. They are sometimes called the *Decalogue*, which means the same as the *ten words* or *ten commandments* of God.

Q. Can we be saved without keeping the commandments?

A. No; we cannot. *If thou wilt enter into life*, says our Lord, *keep the commandments*.—Matt. xix. 17. Whoever breaks any one of these commandments, and dies in that state, is lost for ever, and must suffer eternal torments with the devils. On the contrary, whoever keeps these commandments, may expect a blessing from God in this world, besides everlasting happiness in the next. In order to keep them, we should, 1st. Know them by heart. 2d. We should know the sense of them. 3d. We should love them, as they command nothing but what is good and virtuous, and forbid nothing but what is bad and vicious.

Q. What do the commandments contain?

A. Our chief duties to God, to our neighbour, and to ourselves: and they are sometimes called the *law of nature*, being the very dictates of natural reason which God wrote in the heart of man at the beginning, as the rule of our life and actions.

Q. Is it possible to keep all the commandments?

A. It is not only possible, but necessary and easy, by the assistance of God's grace. And we have an instance of this in Zachary and Elizabeth, who were both just before God, walking in all the commandments of our Lord, without blame.—*Luke* i. 6. God is certainly most just, and not a tyrant to command impossibilities under pain of eternal damnation: Christ tells us that his yoke is sweet, and his burden light.—*Matt.* xi. 30.

Q. In what place of Holy Scripture do we find these commandments?

A. In the twentieth chapter of Exodus.

Q. To whom did God give the Decalogue?

A. To Moses, for the Hebrew people or Jews, who were then his beloved people.

Q. Where did God give the ten commandments?

A. On Mount Sinai, in the midst of thunder and lightning, in order to inspire a dread of the majesty of God, and to move us to a careful observance of them.—They were engraven on two tables of stone, by the hand of God himself.

Q. What is the substance and chief end of the ten commandments?

FIRST COMMANDMENT.

Q. What is the first commandment ?

A. (1) I am the Lord thy God, (2) who brought thee out of the land of Egypt, and out of the (3) house of bondage. Thou shalt not have

A. To teach us the love of God and of our neighbour, as Christ assures us.

Q. What does Almighty God say to the Jewish people as a motive why they should obey him, and keep his commandments ? (1)

Q. What did God do for the Jewish people ? (2)

Q. What was the land of Egypt to the Jews ? (3)

A. Yes, the Israelites in Egypt were much oppressed, and endured the greatest hardships ; but the Almighty delivered them out of the hands of the Egyptians in a most wonderful manner. He puts them, therefore, in mind of this wonderful deliverance, as a motive why they should serve him with the greatest fidelity. Now, whatever favours God bestowed on the Jews, they are far less than those he has bestowed on us Christians. For we were born children of wrath, and slaves of the devil ; we were sitting in darkness and the shadow of death ; but God has sent his only Son to deliver us from this wretched state, by dying for us upon a cross. We ought, therefore, out of love and gratitude, most willingly to obey so good a God, and cheerfully to keep whatever commandments he is pleased to lay upon us, although he had not promised us heaven as an eternal reward for so doing.

Observe that in each commandment there is a precept and a prohibition, that is, something is commanded, and something forbidden. For God prescribes certain duties, and forbids certain vices. Observe also, that the *old law* is the law given to the Jews by Moses ; the *new law* is the law of Christ or the Christian religion.

FIRST COMMANDMENT.

Q. What is it to serve God ?

A. It is to obey him, and do all that he commands us.

Q. Do those who are slaves to the world, and walk in the broad way, serve God as they ought ?

A. No ; we cannot serve two opposite masters ; we cannot serve God and the world.

strange Gods before me. Thou shalt not make to thyself any graven thing, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the waters under the earth: Thou shalt not adore them nor serve them.

Q. What are we commanded to do by the first commandment?

A. By the first commandment we are commanded (4) to believe in one only true and living God, and no more, to hope in him, to love him, and to serve him all our days.

Q. What is forbidden by the first commandment?

A. The first commandment forbids us to worship false Gods or (5) idols, or to give to any creature whatsoever the honour which is due to God.

Q. What else is forbidden by this commandment?

A. All false religions, and dealing with the

Q. What virtues are commanded by the first commandment? (4) So it is by faith, hope, and charity, that we are to worship God.

Q. What is it to adore God?

A. It is to give him sovereign honour, as our Creator; and to acknowledge our entire dependance on him.

Q. What is superstition?

A. Superstition is a false devotion; that is, to make use of certain practices which may seem pious, but which the church rejects as coming from the devil, or at least displeasing to God.

Q. What are we forbidden to make for a God?

A. Any graven thing, that is, idols such as the heathens made use of, and worshipped.

Q. What are the sins against the first commandment?

A. All the vices which are contrary to faith, hope, charity, and the virtue of religion.

Q. What is idolatry? (5)

devil; and the enquiring after things to come, by fortune-tellers, or superstitious practices.

Q. What else?

A. All charms, spells, and heathenish observations of omens, dreams; and such like fooleries.

Q. Does the first commandment forbid the making of images?

A. The first commandment does not forbid the making of images, but the making of idols; that is, it forbids making images to be adored or honoured as Gods.

Q. Does the first commandment forbid us to give any kind of honour to the saints and angels?

A. No; it only forbids us to give them supreme or divine honour, which belongs to God alone; but it does not forbid us to give them that inferior honour, which is due to them, (6) as the faithful servants, and special friends of God.

Q. And is it allowable to honour relics, crucifixes, and holy pictures?

A. Yes; (7) with an inferior and relative honour, as (8) they relate to Christ and his Saints, and are memorials of them.

Q. May we not pray to relics or images?

Q. How do we honour the saints and angels? (6) We ought certainly to love and honour those who love God, and whom God himself honours with his love.

Q. What kind of honour do we pay to relics, crucifixes, and holy pictures? (7)

Q. Why do we pay an inferior and relative honour to relics, crucifixes, and holy pictures? (8) They put us in mind of Christ and his saints, and therefore we honour or respect them, just as we do in regard of the name of Jesus; yet we do not believe that there is any virtue in the sound of the word, or in the images of Christ and the saints: much less do we give them divine worship, or that supreme honour which belongs to God.

A. No, by no means ; for (9) they have no life or sense to help us.

SECOND COMMANDMENT.

Q. What is the second commandment ?

A. Thou shalt not take the name of the Lord thy God (1) in vain.

Q. Why may we not pray to relics and images ? (9)

Q. May we bow or kneel to them ?

A. Yes, for that is not giving them divine worship, any more than when we bow or kneel to one another at meeting or parting. In like manner, protestants make no difficulty of kissing the Gospel out of respect to the truths which it contains : and why may I not with equal reason, kiss a crucifix, which is an abstract of the whole Gospel ?

Q. What benefit have we from the sight of crucifixes and holy pictures ?

A. They help to keep us from distractions, by putting us in mind of holy things. While the eye is upon a crucifix, let your heart be upon your Saviour, whom it represents to you.

Q. What is a relic ?

A. A relic is a piece of a saint's body, or something that belonged to him in this mortal life, and on that account is to be had in veneration.

Q. What think you of believing dreams, or looking upon certain days, or objects, to be lucky or unlucky ?

A. It is forbidden, as contrary to the true worship of God, who rules and disposes all things as he pleases.

SECOND COMMANDMENT.

Q. How are we forbidden to take or use the name of God ? (1) The Lord will certainly not hold him guiltless, that is, he will not leave him unpunished that taketh his name in vain.

Q. Do not those take God's name in vain, who swear and curse ?

A. Yes ; they are guilty of taking God's name in vain, and have every reason to fear God's terrible judgments.

Q. What is the difference between cursing and swearing ?

A. *Swearing* is calling God to witness the truth of what

Q. What are we commanded by the second commandment?

A. By the second commandment, we are commanded to speak with (2) reverence of God, and all holy things, and to keep (3) our lawful oaths and vows.

we say; *cursing* is wishing ill to ourselves or others, and praying God or the devil to execute that ill.

Q. How must we speak of God and all holy things? (2)

Q. What oaths and vows are to be kept? (3)

Q. What do you mean by a false oath?

A. Swearing to a lie, which is perjury, and always a mortal sin: it being highly injurious to God to make him witness to a falsehood.

Q. What is a rash oath?

A. Swearing without considering whether the thing be true or false.

Q. What is an unjust oath?

A. Swearing to do an unlawful thing.

Q. What is an unnecessary oath?

A. Swearing in common discourse, when yes and no are sufficient; which is more or less always sinful.

Q. What is blasphemy, which is also forbidden by the second commandment?

A. Blasphemy is speaking evil of God or his saints.

Q. What is a vow?

A. A vow is a deliberate and voluntary promise made to God of some greater good; and all people should be very cautious not to make a vow, without consulting their confessor.

Q. When have we a just cause for taking an oath?

A. When God's honour, our own, or neighbour's defence require it.

Q. If a man swears to do that which is evil, for example, to kill a man, is he bound to keep his oath?

A. No; he is bound not to keep it; for an oath is no bond of iniquity.

Q. Some persons have a custom of heedlessly naming God in common discourse, but without swearing *by* him. What think you of this practice?

A. It is sinful, because it is using God's holy name as a

Q. What is forbidden by the second commandment ?

A. The second commandment forbids all false, rash, unjust, and unnecessary oaths ; as also cursing, blaspheming, and profane words.

THIRD COMMANDMENT.

Q. What is the third commandment ?

bye-word. Remember then, that whenever you mention the tremendous name of God, you are to mention it with respect and reverence: for God's name is *holy*, and therefore it ought not to be used but in a holy manner; for instance, in praising or praying to him. On the contrary, "a person that sweareth much, as the Holy Scripture assures us (Ecclus. xxiii. 12.) shall be filled with iniquity, and a curse shall not depart from his house." Who can tell, how often people draw down the vengeance of God and the most dreadful misfortunes both upon themselves and their families by this bad habit of swearing? I hope, therefore, you will never play nor keep company with such as have a habit of swearing, lest you should learn to do as they do. And whenever you are called upon to take an oath, let it be with *truth*, with *justice*, and with *judgment*.—Jer. iv. 2. These are three necessary conditions of an oath, The first is *truth*: that what we assert be true in itself, and that we certainly know it to be so, when we swear it; and likewise, that what we *promise*, be then truly intended, and afterwards truly performed. The second condition is *justice*: for if we are so wicked as to swear that we will do an unjust thing, we are bound in conscience neither to perform it, nor intend it; but heartily to repent the wickedness of swearing to do it. The third condition is *judgment*: we must not swear inconsiderately; we must not be moved to it by passion; we must not do it upon trifling occasions, as buyers and sellers do, who are apt to think nothing of an oath, if it help them to buy cheaper, or sell dearer.

O God give me grace to speak of thee, and of all holy things, with respect and reverence: and let my tongue be cut into a thousand pieces, rather than be employed in cursing, blaspheming, and profane words.

THIRD COMMANDMENT.

As the Jewish Sabbath was changed into Sunday by the

A. Remember that thou keep (1) holy the Sabbath-day.

Q. What are we commanded by the third commandment?

A. By the third commandment we are commanded (2) to spend the Sunday in prayer and other religious duties.

Q. What do you mean by religious duties?

A. (3) Hearing mass, going to the sacraments, and reading good books.

Q. What is forbidden by this commandment?

A. The third commandment forbids all unnecessary (4) servile work and sinful profanation of the Lord's day.

pastors of the church, the Sunday is, therefore, our Sabbath day.

Q. How must we keep it? (1)

Q. Who are those who keep it *holy*? (2)

Q. What religious duties are proper for keeping holy Sundays and holidays? (3)

Q. What kind of sin is it to miss mass on Sundays and holidays?

A. A mortal sin, unless some good reason prevent it.

Q. Is it sufficient to keep only the Sunday holy?

A. No; we must also keep the holidays commanded by the church, and see that those, under our charge do the same.

Q. Who break this commandment? (4)

Q. What do you call *servile* works?

A. Laborious works, such as are done by servants, for hire, and to gain a livelihood.—These and all unnecessary worldly concerns we must lay aside, and employ ourselves only in those things which relate to God's service and the good of our souls. We must particularly avoid sin, and whatever leads to sin; for a servile useful work is much less displeasing in the sight of God, than gaming, drinking, idleness, profane diversions, and every other bad action. Sinful actions are *servile* in the worst sense of the word: for they make us slaves of the devil. Remember then to keep Sundays and holidays in a holy manner, and to behave in the chapel with great respect, attention, and devotion; not

FOURTH COMMANDMENT.

Q. What is the fourth commandment?

A. Honour thy (1) father and thy mother.

Q. What are we commanded by the fourth commandment?

A. By the fourth commandment we are commanded (2) to love, honour, and obey our parents in all that is not sin.

looking about, nor talking, nor playing. Afterwards, you may be allowed, at home, to play a little, and to recreate yourself in a modest, quiet way, without noise, or giving scandal.

Q. Is it forbidden to dress meat, to serve cattle, and the like?

A. No; such servile works as are of necessity, and could not be done the day before, without material inconvenience, are allowed to Christians.

O God, give me grace, that I may always spend Sundays and holidays in a christian manner, by hearing mass, reading good books, &c. It is thus I shall deserve one day to enjoy eternal rest in the kingdom of heaven. Amen.

FOURTH COMMANDMENT.

Q. What persons does God require you particularly to honour? (1)

Q. What is the duty of good children? (2)

Q. How are you to shew them honour?

A. By respectfully hearkening to them, when they speak to me, and by readily doing what they bid me, without grumbling, murmuring, or disputing with them. Observe, that to be stubborn and to stand sullen, when they bid you speak or do a thing, is a greater fault than you are aware of.

Q. Why are we to obey our bishops, pastors, and all lawful superiors?

A. Because they hold the place of God in our regard: and therefore we owe them an *inward* reverence flowing from the heart, as well as an *outward* reverence which manifests itself in our behaviour and conversation.—“It is like the sin of witchcraft, to rebel; and like the crime of idolatry to refuse to obey.”—1 Kings xv. 23.

Q. Are we commanded to obey only our father and mother ?

A. We are commanded to obey not only our father and mother, but also our bishops, pastors, magistrates, and masters.

Q. What is forbidden by the fourth commandment ?

A. The fourth commandment forbids all contempt, stubbornness, and disobedience to our lawful superiors.

Q. And what is the duty of parents and other superiors ?

A. To take proper care of all under their charge, and to bring their children up in the fear of God.

Q. Is it the duty of the faithful to contribute towards the support of their Pastors ?

A. Yes ; for it is just, and agreeable to the spirit of the old and new Testaments, and to the practice of the Christian Church, that the faithful should contribute to the temporal support of those, from whose ministry they receive spiritual blessings. See 1 Cor. ix.

Q. What think you of those who speak ill of their pastor, and publish his faults to the world ?

A. They certainly commit a sin : on the contrary, they ought to speak well of him, and to pray for him.

Q. Is it proper to beg a priest's blessing ?

A. Yes ; because he gives it as Christ's minister.

Q. What blessing attends obedient and dutiful children ?

A. A *temporal*, *spiritual*, and *eternal* blessing.

Q. How a *temporal* blessing ?

A. Because a long life is promised them upon earth ; and happiness in their children, if they marry.

Q. How a *spiritual* blessing ?

A. Because they obtain many graces from God, whose place their parents hold.

FIFTH COMMANDMENT.

Q. What is the fifth commandment ?

A. Thou shalt not kill.

Q. What is forbidden by the fifth commandment ?

A. The (1) fifth commandment forbids all wilful murder, hatred, and revenge.

Q. How an *eternal* blessing ?

A. Because the blessing of God not only accompanies them during life, but extends to eternity. On the contrary, a curse generally attends undutiful children—a curse temporal, spiritual, and eternal. Witness the untimely death of Absalom for rebelling against his father.

O God, I will always remember to love, honour, and obey my father, mother, and all lawful superiors. I am sorry that ever I have been stubborn and disobedient to them.

FIFTH COMMANDMENT.

Q. What commandment forbids homicide ? (1)

Q. What commandment forbids hatred and revenge ? (1)

Q. What commandment forbids anger, quarrelling, and abusive words ? (1) Anger, striking, and quarrelling lead to murder, and shew that there is malice in the heart.

Q. What commandment forbids scandal and bad example ? (1)

Q. What is scandal ?

A. Scandal is any word or any action that leads others into sin : it is sometimes called spiritual murder, because it kills the soul. It is, therefore, a great sin, and our Lord assures us, that a person had better be cast into the sea than scandalize the least of the faithful.

Q. What must a person do who has given scandal by drunkenness, cursing, indecent discourse, or any other bad actions ?

A. He must mention it at confession, and by his good example, edify those whom he has scandalized.

Q. Do women sometimes sin against the fifth commandment ?

A. Yes ; when, by not taking proper care of themselves, they give occasion to a miscarriage ; or when, by their negligence, their infants are smothered in bed.

Q. Does it forbid striking?

A. Yes; as also anger, quarrelling, and injurious words.

Q. What else?

A. Giving scandal and bad example.

SIXTH COMMANDMENT.

Q. What is the (2) sixth commandment?

A. Thou shalt not commit adultery.

Q. What is forbidden by the (1) sixth commandment?

A. The sixth commandment forbids all kinds of sin of uncleanness with another's wife or husband.

Q. What is required of us by the fifth commandment?

A. To have a sincere love for all mankind, and to shew this love even to our enemies, by wishing them well, and doing them a good turn when it lies in our power.

Q. How do we best shew our love of mankind?

A. By doing both the corporal and spiritual works of mercy.

O God, give me grace to love my neighbour as myself, and never to do that to him, which I should not wish to be done to myself. I beg pardon, and am sorry for all past sins of anger, quarrelling, and injurious words.

SIXTH COMMANDMENT.

Q. Which commandment forbids adultery and every sort of impurity or uncleanness? (2) It forbids, therefore, all unchaste looks, words, books, songs, and giving ear to immodest discourse. All these sins are hateful to Almighty God, the lover of purity and holiness.

Q. Is impurity a great sin?

A. Yes, because it profanes in us the temple of the Holy Ghost; it dishonours Christ whose members we are; it blinds the mind, stupifies the conscience, and damns the soul. Hence it often draws down, even in this life, the dreadful judgments of God upon those who are guilty of it, as in the case of Sodom and Gomorrah.

Q. What else?

A. All other kinds of immodesties, by kisses, touches, looks, words, or actions.

Q. And what ought we to think of (3) immodest plays and comedies?

Q. What must we do to avoid this sin?

A. We must avoid all the occasions; we must be watchful over our hearts, to resist the first thoughts of lust; we must keep a guard over our eyes, and over our ears, to shut them against all indecent discourse; we must keep up the remembrance of God's all-seeing eye, which is always upon us, and often think upon the burning flames of hell, prepared for those who burn with lust.

Q. Does the catechism mention one particular occasion and incentive of lust?

A. Yes; (3) most plays and comedies are *immodest*, because, according to the learned and pious Alban Butler, stage entertainments are the schools of the maxims of the world, of the passions, and of sin; as such they are justly abhorred by the church and the fathers. What has the Christian to do with these pomps of satan? says St. Augustine. The immorality of the stage has been shewn by Collier, Law, and other English writers, as also by Bossuet, Nicole, Voisin, &c., &c., and even by Rousseau himself, in his Letter to D'Alembert concerning a theatre at Geneva. But it will be said that youth requires pastimes and amusements. We allow it. But is health promoted by sitting for hours in a crowded and heated theatre, and then returning home exposed to the dangers of midnight air and bad weather? Pastimes and amusements to be innocent must be such as may be referred to the honour of God, such as will enable us to apply with more vigour to our serious duties. The Prince of Conti, who, before his conversion, had frequented theatres, and by his own experience knew how dangerous they were, assures us that they not only indispose the soul for all acts of religion and piety, but even give a disgust for all serious and ordinary employments. It has been tried in modern times to make the reading of romances and novels useful for our youth, but in the opinion of good judges it is, of all schemes, the most nonsensical, for it is setting the house on fire to play off the engines. Romances, novels, and plays, teach the passions.

A. That they are also forbidden by this commandment; and it is sinful to be present at them.

they profess to check, and urge their gratification: on whatever side the eye is turned, in the avenues, lobbies, or seats of a London theatre, the attention is attracted by those who trade in immodesty!

Q. Is it easy to fall into this sin of impurity?

A. Yes; because we are naturally prone to it.

Q. When a person has fallen into this sin, what must he do in order to his conversion?

A. He must humble himself, fervently pray to God, have frequent recourse to confession, mortify himself, and have a particular devotion to the Blessed Virgin.

Observe that there are different acts or kinds of lust. To sin with a married person is adultery,—to sin with an unmarried person is fornication,—with a relation is incest,—with a person consecrated to God, is sacrilege,—and as to other abominable sins and unnatural lusts, they ought not to be mentioned among christians. “The works of the flesh are manifest,” says St. Paul, “fornication, uncleanness, immodesty, luxury;of which I foretel you, as I have foretold you, that they who do such things, shall not obtain the kingdom of God.”—*Gal. v. 19, 21.*

Q. What does God command us by the sixth commandment?

A. He commands us to live chastely, each one according to his respective state of life.

Q. What is chastity?

A. It is a virtue which gives us a horror of dishonest pleasures.

Q. How many sorts of chastity are there?

A. Three sorts, the chastity of virgins, the chastity of widows, and the chastity of married persons.

Q. Which is the most perfect?

A. That of virgins; because it attaches and elevates us more to God, and gives us greater liberty of serving him.

Q. In what consists the chastity of virgins?

A. In observing perpetual continency, without having been ever married.

Q. In what consists the chastity of married persons?

A. In living holily in the married state, and not using it but according to God's appointment.

SEVENTH COMMANDMENT.

Q. What is the (1) seventh commandment?

A. Thou shalt not steal.

Q. What is forbidden by the seventh commandment?

A. The seventh commandment forbids all unjust taking away, or keeping what belongs to others.

Q. What else?

A. All manner of (2) cheating in buying and selling, or any other wronging our neighbour.

Q. Is there any precept respecting chastity?

A. Yes; each one, whether married or single, is to live chastely in his state of life.

O God, create in me a clean heart, that I may always hate and avoid all the abominable sins of impurity, and be modest and chaste in thought, word, and deed.

SEVENTH COMMANDMENT.

Q. What commandment forbids us to take the property of others, or to keep it against the will of the owner? (1)

Q. Are all unjust ways of getting what belongs to others, forbidden by this commandment?

A. Yes.

Q. What is stealing *by force* called?

A. *Robbing*.

Q. What is stealing *by fraud* called?

A. *Cheating*.

Q. What must people beware of in buying and selling? (2)

Q. What is violently exacting our utmost right of the poor, and cruelly harassing them by harsh measures called?

A. *Oppression*.

Q. May not the poor steal?

A. No; *rather let them work*.—Ephes. iv. 28. All human society depends upon the securing of men's properties; and, without justice, how can society or commerce subsist? Take away all sense of justice, and immediately *every man's hand will be against every man, and every man's hand against*

Q. Must we (3) restore ill-gotten goods ?

A. Yes ; if we are able, or else the sin will not be forgiven ; we must also pay our debts.

EIGHTH COMMANDMENT.

Q. What is the eighth commandment ?

A. (1) Thou shalt not bear false witness against thy neighbour.

him ; nor will mankind be any longer distinguished from the wild beasts of the forest, which devour each other according to their strength, and have no legal title or property in anything. Whoever, therefore, takes any thing from another, either by open violence, or by private stealing, at the same time, both wrongs him, by invading his property, and injures the common-wealth, by dissolving the common bond of society, on which depends the safety of every man's private right. Hence the revealed will of God in Scripture is express upon his head, declaring that "*thieves, and the covetous, and extortioners, shall not inherit the kingdom of God.*"—1 Cor. vi. 10.

Q. What must we do with *ill-gotten goods* ? (3) It avails nothing to confess a theft, if we do not restore the thing stolen, or at least the full value of it, if it is no longer in our possession ; and this we should do as soon as possible.

Q. But if we are not able to restore it ?

A. In that case, we must have a sincere will of doing it as soon as we can, and we should daily set aside something for that purpose.

Q. What is required by this seventh commandment ?

A. To be just and honest, and fair in all my dealings, industrious and frugal, and content to live within those circumstances in which God has placed me.

O God, give me grace to hate all sin of injustice, and that I may be watchful in all my actions, never to injure my neighbour in what belongs to him.

EIGHTH COMMANDMENT.

Q. What are we forbidden to do by the eighth commandment ? (1)

Q. Is it a great crime to bear false witness ?

Q. What is forbidden by the eighth commandment?

A. The eighth commandment forbids, all false testimonies, rash judgments, and lies.

Q. What else?

A. All backbiting and detraction, or any (3)

A. Most certainly it is a heinous crime, on many accounts. 1. Because truth is thereby violated and brought into contempt. 2. The guilty are favoured and absolved, and the innocent hurt and oppressed; both which are against the rules of justice. 3. Moreover, a false witness deceives and mocks the judge, who is God's vicegerent, and would doubtless do the same to God himself, if he were so wretchedly blind as to imagine that God could be deceived. The giving *false witness*, therefore, in any court of judicature, either in criminal or other cases, is particularly forbidden by this commandment.

The next degree of this kind is, when, not indeed, solemnly, before the magistrate, but in *common* and *private* conversation, false reports are knowingly spread concerning any person, either out of *malice* and envy towards him, or for some private interest and advantage to ourselves. This sin is very severely condemned by our Saviour; for when the Pharisees spread false accusations against him, he told them that they imitated their father the devil, who, when he *speaketh a lie, speaketh of his own; for he is a liar, and the father of lies.*—John viii. 44.

Q. Is it ever allowable to tell a lie, even for a good end?

A. No, never; not even to save a man's life, or to gain the whole world. Jocose and officious lies, however, are but venial, and not mortal sins, unless aggravated by some particular circumstance attending them.

Q. What is rash judgment?

A. It is to judge ill of our neighbour upon slight grounds, which is like bearing false witness against him in our own mind, and is therefore a mortal sin in any matter of consequence.

Q. What is backbiting and detraction? (3)

Q. What is calumny?

A. Calumny is bringing a *false* and injurious charge against our innocent neighbour.

words or speeches by which our neighbour's honour or reputation is any ways hurt.

Q. What is he bound to do who has injured his neighbour by speaking ill of him?

A. He must make him satisfaction, and restore his good name, as far as he is able.

NINTH COMMANDMENT.

Q. What is (1) the ninth commandment?

A. Thou shalt not covet thy neighbour's wife.

Q. What is forbidden by the ninth commandment?

A. The ninth commandment forbids all lustful thoughts and desires, and all wilful pleasures in the irregular motions of the flesh. •

Q. What is required of us by the eighth commandment?

A. Always to think and speak of others, as we would have them to think and speak of us.

Help me, O God, to keep a proper guard over my tongue, that I may never employ it in lying, or speaking ill of my neighbour.

NINTH COMMANDMENT.

Q. Which commandment forbids all lustful thoughts and desires? (1) The law of God is a *spiritual* law, and consequently obliges us not only to regulate our words and exterior actions, but also our inward thoughts and desires. This ninth commandment corresponds to the sixth commandment, *Thou shalt not commit adultery*, and is the best preservative to keep us from falling into sins against that commandment, because it directs us in the care we ought to have over our hearts, by employing our mind on good thoughts, and carefully flying from such as are evil.

Q. Can we commit a mortal sin by thought only?

A. No doubt, we may; for whatever it would be highly criminal to do or to speak, that also it would be highly criminal to consent to in our own minds. Hence our Saviour says, "From the heart proceed evil thoughts; and these are the things which defile a man."—*Matt.* xv. 18. Also, "Evil thoughts are an abomination to the Lord."—

TENTH COMMANDMENT.

Q. What is the tenth commandment?

A. Thou shalt not covet thy neighbour's goods.

Q. What is forbidden by the tenth commandment?

A. The tenth commandment forbids all (1) covetous thoughts, and (2) unjust desires of our neighbour's goods and profits.

Prov. xv. 26. "And perverse thoughts separate from God." — *Wisd. i. 3.* The sin of the angels was a sin of thought; and, indeed, many of the most grievous crimes are, properly speaking, seated in the thought, and are completed there, the outward actions being only the effects they produce; such as pride, vain glory, avarice, envy, anger, hatred, and the like.

Q. Is every evil thought a sin?

A. By no means: we cannot altogether hinder evil thoughts from coming into our mind. These are the temptations of the enemy; and if we reject and resist them, they will do us no harm, but prove an occasion of merit by the victory we gain over them. Evil thoughts only then become sinful, when we make them *our own*, by taking pleasure in them, or consenting to them; or when we give occasion to them by our own fault; for instance, by not keeping a proper guard upon our eyes, and other senses.

Q. What is concupiscence?

A. Concupiscence is that inclination to evil which is natural to us; for unfortunately, we are too much inclined to covet sensual pleasures, and to love ourselves better than God. We must ever keep a guard, therefore, over our heart, that no lustful thoughts and desires may get entrance there: and as soon as we perceive the irregular motions of concupiscence, we should reject them with horror, and immediately raise up our mind to God.

O my God, create in me a clean heart, and never permit it to be defiled by lustful thoughts and desires.

TENTH COMMANDMENT.

Q. What kind of thoughts are forbidden by the tenth commandment? (1)

Q. What kind of desires are forbidden by the tenth commandment ? (2)

The best guard against breaking the seventh command (thou shalt not steal) is what this commandment directs, *thou shalt not covet* ; it is like *laying the axe to the root of the tree*, or stopping the *fountain* from which all temptations to injustice proceed. For covetousness, says St. Paul, is the root of all evil, and they who desire to become rich fall into many temptations, and the snares of the devil.

Q. Who sin against the tenth commandment ?

A. They who desire any loss or damage to their neighbour, that they may gain by it ; for instance, merchants who wish for a scarcity and hard times, that they may get a better price for their goods ; lawyers who wish for and promote law-suits for the sake of gain, &c. But to desire any thing that belongs to our neighbour, provided he is willing to part with it at a fair price, is not unjust. For example, if Achab had only desired Naboth's vineyard for the convenience of it ; and as soon as he saw that Naboth would not part with it, had been satisfied with the refusal, and gone no further, he would not have been blameable.

Q. What is the *duty* required by the tenth commandment ?

A. To be content with our state and condition in the world, so as neither to murmur against God, nor to envy our neighbour upon the account of his better fortune. The good christian must ever keep his passions and appetites under the strict government of reason and religion, and attach himself to God alone, who will bestow on us hereafter true and eternal goods, if we faithfully serve him in this life.

O Lord, make me ever contented and well pleased with that portion of temporal goods which thy providential love has allotted for me in this world.

CHAPTER V.

THE COMMANDMENTS OF THE CHURCH.

CATECHISM.

Q. Are we bound to obey the commandments of the church?

A. Yes; because Christ has said to the pastors of the church, (1) *He that heareth you, heareth me; and he that despiseth you, despiseth me.*—Luke x. 16.

Q. How many are the commandments of the church?

A. Chiefly six.

EXPLANATION.

If He will not hear the church, let him be to thee as the heathen and the publican.—Matt. xviii. 17.

After the commandments of God we come to the commandments of the church.

Q. When you hear and obey the pastors of the church, do you hear and obey Christ himself?

A. Yes. (1)

Q. When you disobey and despise the pastors of the church, and their orders, do you disobey and despise Christ himself?

A. Yes; the words of Christ are clear and express.

Q. What are Christ's words? (1) We are therefore obliged, under mortal sin, to obey the church as our mother, and to observe the commandments she has given us: for she commands in the name, and by authority of God himself.

Q. What punishment may those expect who refuse to obey the church's precepts?

A. God will not acknowledge them for his children; but will banish them from his presence with heathens and unbelievers.—Matt. xviii. 17.

Q. What is the first commandment of the church?

A. 1. To keep certain appointed days (2) holy; with the (3) obligation of resting from (4) servile works.

Q. When we cannot observe the commandments of the church through sickness, or any other good reason, what must be done?

A. We must humbly apply to our pastor for a dispensation, unless an *evident* necessity makes this application unnecessary.

Q. What motives should induce us to comply with the commandments of the church?

A. The two following are sufficient:—1. Because the church, in making these rules or commands, has only in view our spiritual good, and the eternal salvation of our souls: for, by keeping these commands, we more easily keep the commandments of God. 2. By obeying these commandments, we profess as true catholics, that we acknowledge the church as the spouse of Jesus Christ and our spiritual mother, and that in obeying her, we obey Christ himself: for, as in temporal matters, we obey the king, by obeying those magistrates to whom he has communicated his authority, so in spiritual matters, we obey Christ by obeying his ministers. In whatever, therefore, relates to the time, the place, and manner of worshipping God, let us always be directed by the pastors of the church, whom Christ has placed over us.—*Heb. xiii. 17.*

Q. What do you mean by *holidays*?

A. Certain days appointed by the church to be kept *holy*. Some of these holidays are appointed to honour the mysteries of our redemption, as Christmas, the Epiphany, Easter, the Ascension, and Pentecost: the other holidays are to honour the memory of the Blessed Virgin, and of the saints.

Q. How must holidays be kept? (2)

Q. What obligation is there on Sundays and holidays? (3)

Q. Are we to keep holidays in the same manner as we keep Sundays?

A. Yes.

Q. What works are you to rest from on Sundays and holidays? (4) *Servile* works, as mentioned above, are such

Q. What are these days called ?

A. They are called holidays of obligation.

Q. What is the second commandment of the church ?

A. To hear mass on all Sundays, and holidays of obligation.

Q. What is the third commandment of the church ?

A. To keep the days of fasting and abstinence appointed by the church.

Q. What is meant by fasting days ?

A. Days on which we are allowed to take but one meal, and are forbidden to eat flesh meat.

Q. Which are the fasting days ?

A. (5) The forty days of Lent ; certain vigils ; the Ember days ; and, in England, the (6) Wednesdays and Fridays in Advent.

as labourers and others do to gain a livelihood : and if these works are forbidden, much more are sinful works.

Q. When does the church command us to fast ? (5)

Q. What does the church require of us in Lent ?

A. To *fast* in the spirit of true repentance for our sins.

Q. What do you mean by fasting ?

A. Fasting is to take but one meal in the day, and that not till about noon, and of such kind of food only as is allowed. On fast-days, we are not permitted to eat flesh meat, unless we are dispensed with, by the Bishop, as is often the case, for a certain number of times a week in Lent.

Q. Which days are fast-days in Advent ? (6)

Q. Which are the Ember-days ?

A. Three fasting days, viz. Wednesday, Friday, and Saturday, in each of the four seasons of the year.

Q. Why are they called *Ember-days* ?

A. Probably, because our forefathers ate nothing on these days, but bread baked on the embers or ashes. These days are appointed by the church for giving holy orders and ordaining priests, which was always done with prayer and fasting.

Q. Why does the church command us to fast ?

A. That by fasting we may satisfy God for our sins.

Q. What is meant by days of abstinence ?

A. Days on which we are forbidden to eat flesh meat, but are allowed the usual number of meals.

Q. Which are the days of abstinence ?

A. (7) All Fridays, except the one on which Christmas day may fall ; and the Sundays in Lent, unless leave be given to eat meat on them.

Q. What is the fourth commandment of the church ?

A. (9) To confess our sins to our pastor (10) at least once a year.

Q. What are Vigils ?

A. They are eves of certain great holidays ; and they were called *vigils* or *wakes*, by our forefathers, because they were accustomed to spend a good part of the night that preceded these holidays in watching and prayer.

Q. When are we to abstain from flesh ? (7)

A. The church commands us to *fast* on some days, and only to *abstain* on others.

Q. What is the difference between *fast*-days and days of abstinence ?

A. On fasting days we are allowed but *one* meal in the day ; on days of abstinence we are forbidden only to eat *flesh meat*, without any restriction as to the number of meals.

Q. Who are obliged to *fast* ?

A. All those who are above one and twenty years of age.

Q. What does the fourth commandment of the church require of us ? (9)

Q. Are we ever obliged under mortal sin to confess our sins ? (10)

Q. If a person remain a whole year without going to confession, what sin does he commit ?

A. A mortal sin.

Q. Is it sufficient to go to confession once a year ?

Q. At what time should children begin to go to confession ?

A. (11) When they come to the use of reason, so as to be capable of mortal sin; which is gene-

A. No : the fourth commandment was intended as a restraint upon libertines, who otherwise might omit confession for several years. Frequent confession is very advisable to all that desire to advance in virtue.

Q. When are christians obliged, under mortal sin, to receive the holy communion, that is, the sacrament of the body and blood of our Lord ? (12)

Q. What is the design or end of the fifth commandment ?

A. To direct us as to the time when we are obliged to obey the general command, given by our Lord himself, of approaching to the holy communion.

Q. What are we obliged to do between Palm Sunday and Low Sunday ?

A. To receive the blessed sacrament, unless our director judges it proper that we should defer it for a time.

Q. What punishment does the church decree against those who, through negligence, let the fifteen days of Easter pass without receiving the holy communion ?

A. She orders them to be excommunicated, or turned out of the church during life, and at death to be deprived of christian burial.

Q. Are we often to go to communion ?

A. Yes, the church wishes it ; and if we sincerely love Jesus Christ, we shall certainly desire to be united to him in this sacrament of love. It is much to be feared, that he who goes to communion but once a year, makes no great account of his salvation.

Q. Which are the times forbidden for the solemnization of marriage ?

A. From the first Sunday in Advent, till Twelfth Day be past : nor from Ash Wednesday till after Low Sunday.

Q. Why are these forbidden times ?

A. Because they are either times of penance or of spiritual joy ; and, therefore, not so suitable for sensual pleasures or worldly rejoicings.

rally supposed to be (11) about the age of seven years.

FIFTH COMMANDMENT.

Q. What is the fifth commandment of the Church?

Q. Why is marriage forbidden among relations to a certain degree of kindred and affinity?

A. In order that charity and friendship may be more easily extended among mankind.

Q. What is the benefit of fasting? (13)

Q. How may we satisfy God for our sins? (13)

Q. Is it a mortal sin not to fast on days commanded by the church?

A. Yes, unless a person has a lawful reason to be dispensed with; in the same manner, it is a mortal sin to eat flesh meat on days forbidden without a just cause.

Q. Who are those that are dispensed with from fasting?

A. 1. Those who are not twenty-one years of age. 2. The sick, infirm, convalescent, and decrepid old men. 3. Women with child, or who give suck. 4. Hard-working people. 5. Those who have not wherewith to make a sufficient meal to support them.

Q. When are persons capable of mortal sin? (11)

Q. When is it generally supposed that persons come to the use of reason? (11) A person is said to have the use of his reason, when he can discern good from evil, and knows what is right and what is wrong.

Q. Should children be taught how to make a good confession?

A. Yes; for a good confession is the only remedy after falling into mortal sin. Before communion also, a person should be well instructed concerning this great mystery. The word *mystery* signifies a hidden thing, a truth above human comprehension. Jesus Christ calls his doctrine *the mysteries* of the kingdom of heaven.—Matt. xiii. 11. St. Paul calls the truths of the christian religion, *the mystery of faith*. 1 Tim. iii. 9. The principal *mysteries*, or articles of the christian faith, are comprised in the Apostles' Creed. We

A. To receive the blessed sacrament (12) once a year, and that at Easter, or thereabouts.

Q. At what age are Christians bound to receive the blessed Sacrament ?

A. When they are sufficiently capable of being instructed in that sacred mystery.

SIXTH COMMANDMENT.

Q. What is the sixth commandment of the Church ?

A. Not to solemnize marriage at certain times, nor within certain degrees of kindred, nor privately without witnesses.

likewise term *mysteries* the chief events of the life of Jesus Christ, which the church celebrates on different festivals, as his *incarnation*, his *nativity*, his *passion*, his *resurrection*, &c. Baptism, also the holy eucharist, and the other sacraments are called *sacred mysteries*, because these ceremonies have a hidden sense ; and produce an effect which is not visible to the eye. Among these sacraments or mysteries, the blessed eucharist is the most holy, because it contains the body and blood of our Lord, really and truly ; but not so as to be visible to the eye. When children, therefore, are capable of being instructed in these sacred mysteries, there is an obligation on parents and pastors, of preparing them for communion. For Christ has said to all his followers, that unless they eat his flesh and drink his blood, they shall have no life in them, and consequently no part in his kingdom.— *John vi.*

O Divine Saviour, give me grace to be always obedient to the pastors of the church, and to follow their directions in all things relating to salvation.

PART IV.—CHAP. VI.

THE SACRAMENTS.

CATECHISM.

Q. What is a sacrament ?

A. A sacrament is an outward sign of (1) in-

EXPLANATION.

You shall draw waters in joy from the fountains of the Saviour.—Isaiah xii. 3.

Q. What is a *sacred* thing ?

A. We call that a *sacred* thing which is particularly appropriated to the service of God, as a church, a chalice, and the like: on the contrary, by a *profane* thing, in the general acceptation of the word, we only mean that it is not sacred, and that we may make use of it on any occasion; and for any purpose we please, as a dwelling-house, a stable, &c. The sacraments are *sacred* things, sacred rites, or sacred mysteries, because appointed by Christ to sanctify us, and render us pleasing and acceptable to God. A sacrament is a sign of grace, inasmuch as it puts us in mind of the grace which it produces in the soul: it is an *outward* sign, and is therefore seen and perceived by us. For example, in baptism, you see what the priest does; you see that he pours water on the child, and you hear the words he pronounces at the same time. This pouring water on the child, and saying the words at the same time, is the outward action of the sacrament, the outward ceremony; and is a sign or representation, that the soul is inwardly cleansed from sin. But you cannot see the inward effect or grace which it produces in the soul; because grace is given inwardly, and therefore cannot be perceived by the eyes of our body. Each sacrament is composed, as it were, of two parts: 1st, there is the *outward thing*, that is applied in giving a sacrament, as *water* in baptism: 2dly, there is a form of words to be pronounced at the same time, as these words in baptism, *I baptize thee in the name of the Father, &c.* In other words, a sacrament consists in *something that is done*, and this is

ward grace; or a sacred and mysterious sign and ceremony ordained by (2) Christ, by which (3) grace is conveyed to our souls.

Q. Do all the sacraments give grace ?

called the *matter* of the sacrament, and in *something that is said*, which is called the *form* of the sacrament.

If the same matter and form which Christ appointed, be not applied, the sacrament cannot be validly given.

Q. What is a sacrament a sign of ? (1)

Q. Who ordained, or who is the author of the sacraments ? (2)

Q. Why did Christ ordain the sacraments ? (3)

Q. What is conveyed to our souls by the sacraments ? (3)

Q. How is sanctifying grace particularly conveyed to us ?

A. By the holy sacraments ; which also confer certain actual graces, as far as they may be necessary to obtain the end of each sacrament.

Q. What is grace ?

A. Grace is a free gift of God, by which we are made his adoptive children, and heirs of the kingdom of heaven. It is also a supernatural help, not at all due to us, by which we are enabled to overcome sin, and to keep God's commandments.

Q. Is grace the only effect the sacraments work in the soul ?

A. Besides grace, three of them, *viz. baptism, confirmation, and order*, produce another effect, which is called a *character*.

Q. What is a character ?

A. A character is a kind of spiritual mark or seal in the soul, which always remains in it ; for which reason those three sacraments cannot be reiterated, or given twice, without sacrilege.

Q. What effect does the character of baptism produce ?

A. It marks us as the children of God.

Q. And the character of confirmation ?

A. It marks us as the soldiers of Jesus Christ.

Q. And the character of holy order ?

A. It marks us as the ministers of Christ and his church.

A. Yes ; to those who receive them (4) with due dispositions.

Q. Whence have the sacraments the power of giving grace ?

A. From Christ's precious blood.

Q. Is it a great happiness to (5) receive the sacraments worthily ?

A. Yes ; it is the greatest happiness in the world.

Q. Can this character, or spiritual mark, ever be blotted out ?

A. No ; it always remains in the soul.

Q. Does it remain with the saints in heaven ?

A. Yes, as an ornament, and for their greater happiness.

Q. Does it remain with the damned in hell ?

A. Yes, to their great shame and confusion.

Q. Why to their shame and confusion ?

A. Because, after being honoured with the liveries of our Lord, they have shamefully betrayed him.

Q. In what manner must we approach the sacraments ? (4)

Q. How comes it that many receive the sacraments without any advantage, and even to their greater condemnation ? (4)

Q. Christ shed his precious blood to wash away our sins, and to purchase for us mercy, grace, and salvation. But will he apply to our souls the fruits and merits of his precious blood, if we neglect the means which he has appointed for that purpose ?

A. No, certainly.

Q. Which are the principal means of grace ?

A. The holy sacraments, which have all their force and efficacy from the blood, passion, and merits of Christ.

Q. What is the greatest happiness in the world ? (5)

Q. Why is it so great a happiness to receive the sacraments ?

A. Because divine grace, which is conveyed to us by the sacraments, is the most precious thing in the world : it makes us like to God ; it makes us children of God, and heirs of his heavenly kingdom. Observe that these seven

Q. How many sacraments are there ?

A. These seven ; Baptism, Confirmation, Holy Eucharist, Penance, Extreme Unction, Holy Order, and Matrimony.

sacraments are suitable to all the spiritual necessities of our souls. By baptism we are spiritually born : by confirmation we increase in grace, and are strengthened in faith : the holy eucharist feeds our souls ; penance cleanses them from sin ; by extreme unction we are spiritually healed, and likewise corporally, if expedient for our good : by holy order the church is spiritually governed and multiplied : by matrimony she is corporally diffused and propagated. You see, then, that there is a certain analogy between these spiritual necessities of the soul and those of the body, and that God acts with regard to the spiritual life in the same manner as with regard to the corporal life. For, 1. a person is born ; 2. he grows in strength, he is confirmed ; 3. he must have a competency of daily food ; 4. he must have proper remedies when sick ; 5. he must have restorative *cordials* against the pangs of death ; 6. he must be governed by laws and magistrates to avoid injustice and confusion ; 7. in the propagation of his species, he must act agreeably to the law of God, and the rules of social order.

Q. Which do you call sacraments of the *dead* ?

A. Those which may be received without being in the state of grace, and which confer the first grace of justification, so as to cleanse a person from the guilt of his sins ; and they are called sacraments of the *dead*, because they raise the soul from the death of sin to the life of grace. Such are the sacraments of baptism and penance. The other five sacraments are called the sacraments of the *living*, because they are not to be received unless we are in the state of grace.

Q. Why do you call those who are not in a state of grace, *dead* ; and those who are in a state of grace, *living* ?

A. Because sanctifying grace is the life of the soul : if, therefore, we have this sanctifying grace, we are *living* ; if we have it not, we are spiritually *dead*.

Q. Are not those persons to be pitied who have no inclination, no relish for the sacraments ?

A. Certainly ; they are under a strange delusion ; and as they will not draw the waters of heavenly grace from these

BAPTISM.

Q. What is Baptism ?

A. Baptism is a sacrament by which (1) we are made Christians, children of God, and heirs of heaven; and are cleansed from (2) original sin, and also (3) from actual, if we be guilty of any.

Q. How is baptism given ?

A. By pouring (4) water on the child, whilst we pronounce the words ordained by Christ.

fountains of their Saviour, therefore they must perish eternally if they persist in such wilful neglect.—Remember, then, to have a great esteem and reverence for the sacraments; 1st because they were instituted by Christ our Lord; 2dly, because, like so many holy vessels, they **not** only signify, but contain the grace of God, so necessary for our souls; 3dly, because they are sovereign remedies and divine medicines against sin; and lastly, because the grace which good christians have already, is thereby preserved and increased in them.

Q. Why are so many ceremonies used in the administration of the sacraments?

A. For many good reasons; these ceremonies were added by the church; first, for the greater solemnity of such holy ordinances; *secondly*, for the more ample signification of their several effects; and 3dly, to quicken the faith and inflame the love of those who assist at these mysteries; by calling to their minds the causes, the occasions, and the consequences of these external rites; a well-ordered discipline is also thus maintained in the church.

BAPTISM.

Go, teach all nations, baptising them in the name of the Father, &c.—Matt. xxviii.

Q. Which is the first sacrament we must receive ? (a)

Q. What are we made by baptism ? (1)

Q. What sin are we cleansed from by baptism ? (2)

Q. Are we ever cleansed from *actual* sin by baptism ? (3)

Q. When were you made a christian ?

A. At baptism.

Q. What does a priest baptise with when he gives baptism ? (4)

Q. What are those words ?

A. (5) " I baptise thee, in the name of the Father, and of the Son, and of the Holy Ghost." Which words must be said at the same time the water is poured.

Q. Where does he pour the water ?

A. On the child's head (or elsewhere, in case of necessity)

Q. Can a priest baptise with rose-water ?

A. No ; that is artificial water ; whereas natural water is required for baptism, such as river-water, rain-water, spring-water.

Q. What must a person say at the same time that he pours the water ? (5)

Q. What is represented by the water which washes the body ?

A. It represents the grace of God which inwardly washes or cleanses the soul of the child.

Q. Can a person be saved without baptism ?

A. No, he cannot : " unless a man be born again of water, and the Holy Ghost, he cannot enter into the kingdom of God."—*John* iii. 5.

Q. Will children that die without baptism ever go to heaven, or ever see God ?

A. No, never.

Q. When can a layman or woman baptise ?

A. In case of necessity only.

Q. Can a person marry his or her god-child, or the father or mother of their god-child ?

A. No ; on account of the spiritual kindred which they contract at baptism.

Q. What are the obligations of god-fathers and god-mothers ?

A. To see their child be instructed in the faith and law of Christ, and to do it themselves, if necessary.

Q. What obligations doth baptism lay upon us ?

A. To adhere firmly to the catholic faith, to keep the commandments of God, and to follow the example of our Saviour Jesus Christ, and his saints.

In order to excite a proper reverence to the sacrament of baptism, and the better to understand the effects of it, let us consider some of the ceremonies which the church has

Q. What do we promise in baptism?

A. (7) To renounce the devil, with all his works and pomps.

ordained in the administration of baptism. *First*, the child is exorcised, in imitation of what Christ and his Apostles did.—*Mark ix. 24. Acts xvi. 18.*

Q. What does that exorcising signify?

A. That baptism delivers us from the tyranny of the devil.

Q. Why does the child stop at the church door?

A. To shew that original sin excluded us from Paradise, here represented by the church, and that sin still makes us unworthy to enter the house of God.

Q. Why is a little blest salt put into the child's mouth?

A. As an emblem of heavenly wisdom, which preserves the soul from the corruption of deadly sin.

Q. What signify the several anointings or unctions with holy oil?

A. They signify the interior anointing or unction of God's grace given to the soul, to make her cheerfully take up the cross of Christ, and observe the rules of the gospel.

Q. What is meant by the white veil, or robe, that is put on the child's head?

A. It signifies the white robe of grace received by baptism, and the pure and innocent life which we ought to lead in consequence of the same.

Lastly, a lighted candle is given, to signify the love of God, which we ought to have, and that our light should shine forth for the example of others, by the light of faith and good works.

Q. What is the most precious thing in the world that a child can be possessed of?

A. Baptismal innocence.

Q. What must he do to preserve it?

A. He must avoid sin, and lead a good life: one mortal sin is sufficient to deprive him of this invaluable treasure.

Q. What are the obligations of baptism? (7)

Q. Do we not also promise to believe in Jesus Christ, to imitate his life, and to keep his commandments?

A. Yes; and we should often think of these solemn promises, which we made to God.

Q. What are the works of the devil?

A. Sinful works.

CONFIRMATION.

Q. What is Confirmation ?

A. Confirmation is a sacrament, by which (2)

Q. What are his pomps ?

A. The vanities of the world.

Are you duly sensible of the great favour you received from God at baptism ? You ought to feel a great sorrow if you have perfidiously violated your baptismal engagements. You should renew the holy promises which you made to God, and resolve to be in future more faithful in observing them.

PRAYER.

O my God, I return thee most hearty thanks for having, by baptism, cleansed me from original sin, adopted me for thy child, made me a disciple of Jesus Christ, and co-heir with him, the temple of the Holy Ghost, a member of thy holy catholic church, capable of receiving the other sacraments, and of being admitted into heaven.

I sincerely repent that I have not always lived like a good christian ; but have followed my passions, made myself a slave of the devil, and loved the pomps and vanities of this wicked world. I now most cordially renew the promises which I made at baptism ; I will no more listen to the suggestions of the devil, the enemy of God and of my soul ; I will despise the vanities of this foolish world ; and I will never cease, with the help of thy grace, to strive against my corrupt inclinations and passions.

Q. Is it proper to renew from time to time our baptismal engagements ?

A. Yes, certainly ; that we may be the more punctual in fulfilling them ; but especially we should do it on the anniversary day of our baptism, and at Easter or Pentecost.

CONFIRMATION.

Then they laid their hands upon them, and they received the Holy Ghost.—Acts viii. 17.

Q. By whom do we receive the sacrament of confirmation ? (1)

Q. For what end do we receive confirmation ? (2)

Q. Do we not receive the Holy Ghost in baptism ?

A. Yes ; but in confirmation we receive Him with a greater abundance of his graces and gifts.

we receive the Holy Ghost, (3) in order to make us strong and perfect Christians, and (4) soldiers of Jesus Christ.

Q. Who is the ordinary minister of this sacrament?

A. (1) A Bishop only.

Q. How does the Bishop administer this sacrament?

A. He (6) prays that the Holy Ghost may come down upon us; he imposes his hands over us; and makes (7) the sign of the cross with (8) chrism on (9) our foreheads, at the same time pronouncing a set form of words.

Q. What is the effect, or particular grace of confirmation? (3)

Q. Whose soldiers are we made by confirmation? (4)

Q. What does the bishop pray for in giving confirmation? (6)

Q. What sign does the bishop make? (7)

Q. In making the sign of the cross, what does he make use of? (8) and at the same time says these words, "I sign thee with the sign of the cross, I confirm thee with thee chrism of salvation, in the name of the Father, and of the Son, and of the Holy Ghost.

Q. What is chrism?

A. Oil of olives mixed with balm, and solemnly blessed by the bishop for that purpose, on Holy Thursday. The oil signifies the abundance, sweetness, and force of grace which the Holy Ghost gives to the person confirmed.

Q. Where does he put the chrism? (9)

Q. What does the balsam represent?

A. It represents the sweet odour or scent of Jesus Christ which a confirmed christian ought to give by an exemplary life.

Q. Why is the sacrament called *confirmation*?

A. Because it confirms, that is, strengthens us in the profession of our faith, and in the purpose of leading a christian life.

Q. When the bishop confirms a person, he gives him a

Q. What are these words?

A. I sign thee with the sign of the cross, I confirm thee with the chrism of salvation, in the name of the Father, and of the Son, and of the Holy Ghost.

little stroke on the cheek, saying, *peace be with you* : What is the meaning of this ceremony?

A. It signifies, that as soldiers of Christ, we are to bear our sufferings peaceably for his sake, and be willing even to die for our religion, in imitation of the primitive christians in the time of persecution.

Q. How do we call those who die for their religion?

A. *Martyrs*, that is, witnesses ready to seal the truth with their blood.

Q. May confirmation be received more than once?

A. No : it cannot, because it imprints on the soul a holy character or spiritual mark, never to be effaced.

Q. What sin is it not to receive this sacrament when we may have it?

A. A mortal sin, if it be done out of contempt, or any gross neglect, especially in a country where our faith is exposed to immediate danger. Formerly, a penance of three whole years was inflicted upon parents who suffered their children to die without confirmation.

Q. Which are the particular gifts which we receive at confirmation?

A. These seven gifts of the Holy Ghost, namely, wisdom, understanding, counsel, fortitude, knowledge, piety, and the fear of our Lord.

Q. When were the Apostles confirmed?

A. On Whit-sunday, in an extraordinary manner ; the Holy Ghost visibly descending upon them in tongues of fire.

Q. Does the Holy Ghost visibly descend upon those who receive confirmation at present?

A. No ; but he descends invisibly into their souls : at the beginning of the church, miracles were necessary for the conversion of infidels, whereas at present we have no need of them to believe what faith teaches.

Q. What ought we to do to preserve the grace of confirmation?

Q. What is the Holy Eucharist?

A. It is the true body and blood of Christ, under the (1) appearances of bread and wine.

A. We ought ever to keep it in grateful remembrance; and often to invite the Holy Ghost by prayer and good works, to abide in our hearts, as in his living temples.

Q. How ought a christian to live who has been confirmed?

A. He ought to do the works of a perfect christian, by living up to the rules of the gospel. 2. He ought to have a great zeal for his religion, and never to be ashamed of it. 3. He ought not to be influenced by human respects, nor to mind what the world will say of him.

PRAYER.

O Divine Saviour, I thank thee for having ordained the sacrament of confirmation, in order that the Holy Ghost may come with the plenitude of his gifts to make me a strong and perfect christian. O send forth upon me this Holy Spirit, the Paraclete from heaven, the spirit of counsel and of fortitude, to strengthen me against all the enemies of my faith, and to conduct me safe through the dangers of this world unto life everlasting. *Amen.*

THE HOLY EUCHARIST.

The bread that I will give is my flesh. My flesh is meat indeed, and my blood is drink indeed.—John vi. 52, 56.

The Holy Eucharist is sometimes called the *Holy Sacrament*, by way of excellence, because it is the greatest and most awful of all the sacraments. It has various other names, such as the *Sacrament of the Altar*, the *Sacred Host*, the *Holy Table*, the *Holy Communion*, the *Viaticum*, &c.: but none of these names adequately expresses all the great mysteries contained in this adorable sacrament. The Holy Eucharist may be called an abridgment of all God's wonders, the fountain of grace, the standing memorial of our redemption, and the pledge of a happy eternity: it is both a *sacrament* and a *sacrifice*.

Q. Under what appearances does Christ give us his true body and blood? (1)

Q. Why has Christ given himself to us in this sacrament?

A. To (2) feed and nourish our souls, and to enable us to perform all our christian duties.

Q. How are the (3) bread and wine (4) changed into the body and blood of Christ?

A. By the power of God, to whom nothing is impossible or difficult.

Q. When is this change made?

A. (5) When the words of consecration, or-

Q. What do you mean by the appearances of bread and wine?

A. I mean what outwardly appears to our senses, as the colour, the figure, the taste of bread and wine: these remain for the exercise of our faith, after the substance of bread and wine has been changed into Christ's body and blood.

Q. What is the great benefit to be derived from the Holy Eucharist? (2).—Christ thought proper to give himself to us under the appearance of *bread*, to shew that he is our spiritual food.

Q. What does the priest make use of for this holy sacrament? (3)

Q. What is done with the bread and wine in the mass? (4)

Q. Is the outward or the inward thing of the bread and wine changed?

A. The *inward* thing, which is called the substance.

Q. What name is given to this change?

A. This change is called *transubstantiation*, that is, the changing of one substance into another.

Q. Is there, in Scripture, any example of a similar change?

A. The wife of Lot was changed into a pillar of salt; the rod of Aaron into a serpent; the waters of the Nile into blood; and Jesus Christ changed water into wine at the marriage feast of Cana. Nothing is hard or impossible to God. He who made the whole world out of nothing, can surely change one thing into another.

Q. When does the Almighty work this change? (5)

Q. At what part of the mass is this done?

dained by Jesus Christ, are pronounced by the priest in the mass,

Q. How must we prepare ourselves to receive the Blessed Sacrament?

A. At that part called the consecration, which is just before the elevation, and which is about the middle of the mass?

Q. Why is it called the elevation?

A. Because the priest elevates or lifts up the blessed sacrament above his head, whilst the bell rings to give notice to the people, to bow down and adore their Saviour, their Lord, and their God

Q. When the priest lifts up the blessed sacrament at the elevation, it looks like bread in the shape of a round wafer, and what is in the chalice looks like wine. And is it bread and wine at that time?

A. No; I firmly believe, with the whole catholic church, that the body and blood of Jesus Christ, united to his divinity, are really, truly, and substantially present, both under the appearance of bread, and under the appearance of wine.

Q. How are we assured that it is the body and blood of Christ?

A. From the words of Christ himself, *This is my body*, which is given for you.—*St. Luke* xii 19 *This is my blood*, which shall be shed for many for the remission of sins.—*Matt.* xxvi. 28. *John* vi.

Q. Is the Eucharist the living body of Christ, or his dead body?

A. It is his living body

Q. Is it his whole body, or a part of it only?

A. His whole body, united to his divinity

Q. When the priest breaks a consecrated host, does he break the body of Jesus Christ?

A. No; Jesus Christ is whole and indivisible under each part of the host that is divided. When you break a looking-glass, you break not the image, or figure represented by it. This comparison, though very imperfect, may help you to form some idea of this mystery.

Q. Does Jesus Christ quit heaven to be present in the Holy Eucharist?

A. We must be in the (6) state of grace, and fasting from midnight.

A. By no means; he always remains at the right hand of God the Father in heaven: nor will he leave it, till, at the end of the world, he comes as man in all his majesty to judge the living and the dead.

Q. How can he be at the same time in heaven, and in every consecrated host in the world?

A. By the Almighty power of God, who can do whatever he pleases.

Q. It is not then any human power of man that works this miracle?

A. No: it is the power of Jesus Christ, whose words are spoken by the priest: it is he who consecrates as the great high-priest: the priest is only his minister.

Q. Must we adore the body and blood of Jesus Christ in the Eucharist?

A. Undoubtedly, because they are inseparably united to the Divinity.

The Dispositions requisite for the Holy Communion.

Q. What is it to receive the holy communion?

A. It is to receive the true body and blood of Jesus Christ—the same body that was formed in the womb of the Blessed Virgin,—the same that was nailed to the cross, and which is now glorious in heaven.

Q. What state must we be in to receive the holy communion? (6)

Q. What is it to be in the state of grace?

A. To have a pure conscience free from mortal sin.

Q. Why must we be fasting, that is, without having ate or drank any thing from midnight?

A. Out of respect to the precious body and blood of Jesus Christ.

Q. Is it sufficient to be free from mortal sin?

A. We ought also to be free from the affection to venial sin, that is, we must have the will not to commit any venial sin deliberately.

Q. Which are the four principal effects or fruits of communion?

Q. Is it a great sin to receive it unworthily?

A. Yes, it is, for *he that eats and drinks unworthily, eats and drinks judgment to himself.*—

1 Cor. xi. 29.

Q. What is it to receive unworthily?

A. (7) To receive in mortal sin.

A. 1. To incorporate and unite us intimately with Jesus Christ, not only by faith and charity, but also by the real presence of his sacred flesh and precious blood. The 2nd effect is to increase, strengthen, and preserve in us the spiritual life of grace. The 3d is to weaken concupiscence, and moderate the violence of our passions. The 4th is, to give us a pledge of eternal life, and of a glorious resurrection.

Q. In going to communion, ought we not particularly to think on the death and passion of our Lord?

A. Yes, in order to excite ourselves to fervent love; and also because the Son of God has instituted the sacrament of the Eucharist in remembrance of his passion.

Q. What must we do besides?

A. We must, with all possible devotion, frame acts of a lively faith, a firm hope, and ardent charity, together with profound sentiments of adoration, humility, and thanksgiving.

Q. What does a lively faith consist in?

A. A lively faith consists,—1. In knowing distinctly the principal articles of faith. 2. In firmly believing, that it is Jesus Christ himself our Lord and God, whom we truly receive. 3. In attentively considering the great honour he does us by coming to abide in our souls.

Q. In what consists a firm hope?

A. A firm hope consists in relying upon the goodness of our Lord, that, notwithstanding our unworthiness, he will be pleased to give himself to us with all his graces.

Q. What does an ardent charity consist in?

A. An ardent charity consists in fervently desiring to unite ourselves to Jesus Christ, and to consecrate ourselves to his love and service without reserve.

AN UNWORTHY COMMUNION.

Q. Who are those who receive the holy communion to their own damnation, and commit a horrible sacrilege? (7)

Q. Do the wicked who are in mortal sin, really receive the body of our Saviour Jesus Christ as well as the good?

A. Yes, the wicked really receive Jesus Christ, but to their damnation : whilst the good receive him to their salvation.

An unworthy communion is the most dreadful thing that can possibly befall you ; it is to imitate Judas in his crime, and to expose yourself to be punished as he was, after giving the treacherous kiss to his Lord and master.

Q. What was the consequence and punishment of the sin of Judas?

A. After making a bad communion, he was more and more possessed by the devil ; he betrayed his master, and fell into despair and finally impenitence.

Q. What befel him afterwards?

A. He went and hanged himself, (*Matt.* xxvii. 5) and being hanged, his body, which had received Jesus Christ unworthily, *burst assunder in the midst, and all his bowels gushed out.*—*Acts* i. 18. Beware then, above all things, of making a bad communion. There are many, I fear, who think they have a horror of this grievous sin, and yet are guilty of it, because they falsely imagine themselves to be in a state of grace, when in fact they are enemies to God.

Q. What persons chiefly make bad communions?

A. They, who out of fear, or shame, or for want of sufficiently examining their conscience, do not declare all their mortal sins at confession. Those also are guilty of making bad communions who retain an attachment to any mortal sin, or commit it continually, even though they confess it ; for confession, without true sorrow for sin, avails nothing.

Q. Is it necessary to receive under both kinds?

A. No ; for by receiving under one kind, namely, the form of bread alone, we receive Christ whole and entire ; and consequently as much as if we received communion under both kinds. If any man eat of this bread he shall live for ever.—*John* vi. 52.

OBSERVATION.

It is the duty of parents to induce their children to go to confession ; but they should never find fault with them, because, after being at confession, they do not also go to communion. They must leave the regulation of their communions entirely to the confessor, without asking them any

Q. What is the Mass ?

A. It is the (1) unbloody sacrifice of the body and blood of Christ.

questions why they are kept back : for otherwise, they may easily drive their children to the dreadful crime of profaning the sacraments, for fear of incurring their displeasure, by not going to communion.

ON THE SACRIFICE OF THE MASS.

Thou art a priest for ever according to the order of Melchisedeck.—Ps. cix. 4. For in every place there is offered to my name a clean oblation.—Mal. i. 11.

Q. What is religion ?

A. Religion is a virtue by which we give due honour and worship to Almighty God.

Q. Is not sacrifice the highest act of religion ?

A. Yes ; and therefore it is due only to God.

Q. What means a sacrifice ?

A. A sacrifice, properly so called, is an oblation or offering of some sensible thing made to Almighty God by a lawful priest, in which the thing offered is destroyed or changed, thus to acknowledge God's supreme dominion over us, and our total dependance on him.

Q. What sacrifice does the catholic church offer to the Almighty, instead of all the different sacrifices that were offered to him under the law of nature and the Mosaic law ?
(1)

Q. How is the mass a true sacrifice ?

A. Because the true body and blood of Jesus Christ are there offered and sacrificed to God under the forms of bread and wine.—*Gen. xiv. 18. Ps. cix. 3, 4. Heb. vii. 1. Mal. i. 10, 11.*

Q. Does Christ offer up his own body and blood in the mass ?

A. Yes, Christ is the principal priest that offers, as well as the victim that is offered.

Q. Is the mass a bloody or unbloody sacrifice ? (1)

Q. When Christ offered himself on the cross, was that a bloody offering ?

A. Yes, because Christ's blood was really spilt, by his being put to death.

Q. But, as the same body and blood are offered in the mass, why is not the mass also a bloody offering?

A. Because Christ's blood is not there really spilt, as it was on the cross. Christ being risen from the dead can die no more. He only dies mystically, in as much as his death and the shedding of his blood are represented in the mass by the separate consecration of the bread into his body, and of the wine into his blood. And hence arises the propriety of instituting this mystery in both kinds, that is, both under the form of bread, and under the form of wine.

Q. How so?

A. Because, though Christ be truly present under each kind, yet the appearance of bread more naturally represents his body, and the appearance of wine more naturally represents his blood; and these being separately consecrated, and lying separately on the altar, represent the separation of his blood from his body, at his death on the cross, which could not have been so represented by one kind only: thus St. Paul assures us, that by this holy mystery, *we shew forth our Lord's death till he comes.*—1 Cor. xi. 26.

Q. Is the sacrifice of the mass and the sacrifice of the cross the same sacrifice?

A. Yes; the victim in both is the same, being the body and blood of Christ: the principal offerer is the same, viz. Jesus Christ, our high-priest; and they differ only in the manner of offering. On the cross, Christ offered himself by shedding his blood, and dying for us; on our altars he offers the death which he suffered, and the blood which he shed for us.

Q. Who said the first mass?

A. Christ himself, at his last supper, which was the night before he suffered.

Q. Should we offer matter in the holy sacrifice of the mass?

A. Yes, because there is no action more beneficial to us, and more pleasing to God. But we must remember that, as articulate words are signs of things, so this exterior, or visible sacrifice is a sign of the invisible sacrifice of our hearts to God, and of his dominion over us, and our subjection to him. When men speak to God, they ought to have the same intention in their hearts which their words signify; so likewise when they offer him exterior visible sacrifice, they ought, at the same time, to offer him the in-

Q. What are the ends for which (2) we are to offer up this sacrifice?

A. 1st. For God's honour and glory. 2dly. In thanksgiving for all his benefits; and as a perpetual (3) memorial of the passion and death of

ward and invisible sacrifice of their hearts, in order thereby to acknowledge him for the Lord their God, and to testify their subjection to him. For that Being to whom man offers the invisible sacrifice of his heart, is thereby acknowledged to be his God, his Creator, &c., and therefore God says, *Son give me thy heart.*—Prov. xlii. On this account, the offering of visible sacrifice constitutes what is called the worship of *Latria*, or divine worship, which is due to God alone.

Q. What must we do when we assist at the holy sacrifice of the mass?

A. We should join with the church in offering up to God the precious body and blood of our Lord for the four ends of sacrifice, namely:—1. As a sacrifice of *adoration*, by which we pay God sovereign worship. 2. As a sacrifice of *thanksgiving* for his blessings. 3. As a sacrifice of *propitiation* to appease his anger. And 4. As a sacrifice of *impetration*, in order to obtain those graces and blessings which we stand in need of.

Q. How may we procure to Almighty God the greatest honour and glory? (2)

Q. How are we to testify our gratitude to God for his many benefits bestowed on us? (2)

Q. How may we obtain pardon for our sins? (2)

Q. How may we obtain God's graces and blessings? (2)

Q. What is the mass a memorial of? (2)

Q. How is the mass a perpetual memorial of Christ's passion and death? (2)

A. Because to the end of the world, the sacrifice of the mass will be offered up to represent and put us in mind of his crucifixion at Mount Calvary; and we ought to be penetrated with grief and love at the remembrance of it; with grief for our sins which made him suffer, and with love, because he has first loved us, and to that degree as to lay down his life for us.

Q. Is it the duty of every christian who assists at mass to

his Son: 3dly. For obtaining pardon for our sins. And 4thly. For obtaining all graces and blessings through Jesus Christ.

offer not only the body and blood of Christ, but also himself as a member of Christ's mystical body, the church?

A. Yes, as all the faithful make but one body with Jesus Christ, they ought to unite themselves with him in the offering which he makes of himself to God, for the whole body of his church.

Q. Jesus Christ, therefore, is not the only thing that is offered in the mass?

A. No; in offering himself to his eternal Father, he offers also all the faithful who compose the body of the church; and they, as his members, in offering their head, are also to offer themselves along with him.

Q. To whom is the sacrifice of the mass offered?

A. To God only, because it is to God only we are to give supreme and sovereign honour, and not to the Blessed Virgin or any of the saints.

Q. Are not the saints in heaven mentioned in the mass?

A. Yes, to shew that they have been sanctified by the victim which is there offered.

Q. Why do we beg of God to listen to the prayers which the saints put up in our behalf?

A. To join in this sacrifice, the prayers of the church triumphant in heaven, with the prayers of the church militant upon earth.

Q. Is there not also a commemoration made of the souls of the faithful departed who are not yet in heaven?

A. Yes, the mass is also offered for *them*, that all may be united in this sacrifice.

Q. Of what advantage is it to the dead?

A. It lessens their pains in purgatory, and hastens their deliverance out of it.

Q. Do *they* hear mass with attention and devotion, who gaze or look about, or who amuse themselves with trifles, during a considerable part of the mass, or who hear it upon one knee, or in any other careless posture?

A. No, certainly.

Q. What is to be done in order to hear mass devoutly?

A. We should often call to mind those words of the pro-

Q. How must we hear mass?

A. With very great attention and devotion.

phet Jeremy (xviii. 10); *Cursed is he who doth the work of God negligently*, and especially so great a work as the holy sacrifice of the mass: we should endeavour to hear it, therefore, with a devout acknowledgment of our duty to God; with an earnest desire to appease the wrath of God, which we have deserved for our sins; and also with thanksgiving to our blessed Saviour, for having left us his own precious blood as a pledge of his great love for us; and finally, with a deep sense of our spiritual wants and necessities which can only be supplied from the merits of Jesus Christ.

Q. Is the holy sacrifice of the mass profitable to sinners?

A. Yes, provided they assist at it with a humble and contrite heart, and put no obstacle in the way.

Q. When is there an obligation of hearing mass?

A. We are obliged, by the precept of the church, to hear mass upon all Sundays and holidays of obligation; because Sundays and holidays being set apart for the worship of God and the sanctification of our souls, the best means to answer these two ends, is to assemble together on those days, to commemorate the death of our dear Redeemer, and to offer to God this most solemn worship of sacrifice. For it is evident there can be no better means of adoring God, and offering our homage to him, than by uniting ourselves to Christ in this adorable sacrifice; no more acceptable thanksgiving than this which is here offered by and through Jesus Christ; no more effectual means of obtaining mercy and pardon than the oblation of that blood which was once really spilt for the remission of our sins; in fine, no more favourable time for obtaining the favours of heaven than when we appear before the throne of grace, through the mediation of Jesus Christ himself.

From what has been said above, it is clear that Christ himself instituted the substance or essence of the mass at his last supper, when he consecrated, that is, changed the substance of bread and wine into his own true body and blood. As to the *ceremonies* of the mass, they were ordained by the church, in order to stir up devotion in the people, and reverence to the sacred mysteries: also to instruct the ignorant in spiritual and high things, by sensible and material

signs; and by the glory of the church militant, to make them apprehend something of the glory of the church triumphant.

Q. Whom does the priest in his vestments represent?

A. He represents the person of Christ himself, and the vestments, in a mystical sense, have some relation to his sacred passion.

Q. What does the *amice* or small linen cloth he throws over his head, represent?

A. The cloth or veil with which the soldiers blind-folded our Saviour.

Q. What is signified by the *alb*?

A. The white garment which Herod put on Christ when he scoffed at him as a fool.

Q. What do the girdle, maniple, and stole denote?

A. The girdle signifies the cord which bound Christ in the garden, the maniple signifies the cord that bound him to the pillar, the stole, the cord by which they led him to be crucified.

Q. What does the chasuble or outside garment denote?

A. The chasuble represents the seamless coat of Christ; as also the purple garment which the soldiers threw on his shoulders, at the same time that they put a crown of thorns on his head, and a reed in his hand, calling him in derision, *King of the Jews*.

Q. What does the altar mean?

A. The altar represents Mount Calvary with our Saviour crucified upon it.

Q. What do the linen cloths laid over it signify?

A. The altar cloths signify the sheets in which our Saviour's body was wrapped.

Q. What signify the chalice and paten?

A. The chalice signifies the grave or sepulchre, the paten, the stone which was rolled to the door of the sepulchre.

Q. What do the lighted candles signify?

A. The candles on the altar put us in mind of the light of faith, and also of Christ's glorious and ever-shining divinity.

Give me a short account of the different parts of the mass:—*1st Part*. The priest begins with making the sign of the cross, and saying the psalm *Judica me Deus*; then follows the *Confiteor*, or confession of sin; the priest bowing him-

self down before God and his heavenly court, to shew that the people ought to bring to this holy sacrifice, the sacrifice of a humble and contrite heart. He then goes up to the altar and reads the *Introit*. He next repeats the *Kyrie Eleison*, which signifies *Lord have mercy on us*, which is said three times in honour of the Father, three times in honour of the Son, and three times in honour of the Holy Ghost, to signify our great necessity, and earnest desire of finding mercy. Then with the angels who came from heaven at our Saviour's birth, we say that fine canticle, *Gloria in excelsis Deo*, that is, *glory be to God on high*, &c. He then turns about to the people, saying, *Dominus Vobiscum*, that is, *our Lord be with you*. Then follows the prayer or *Collect*, the priest saying *oremus*, or let us pray, to awaken the attention of the people. To this is joined the *Epistle*, which represents the preaching of the Prophets and Apostles as the *Gospel* signifies the preaching of Christ.

Q. Why do the congregation stand up to hear the gospel read?

A. To shew they are ready to believe, observe, and defend it.

Q. What means the creed, which the priest says after the gospel.

A. It is a public profession of our faith, and the priest says it in the name of the whole congregation, to shew they hold the same faith.

Thus far, is the preparation for the sacrifice, or as it was anciently called, the *mass of the catechumens*.

2d Part. The faithful being thus prepared, then follow the other three principal parts, namely, the *offertory*, the *consecration*, and the *communion*.

Q. What does the priest do at the *offertory*?

A. He offers up the paten with the bread, and the chalice with the wine, praying that God would accept them in behalf of the people.

Q. What signifies the mingling of water with the wine?

A. It signifies the blood and water that issued from our Saviour's side when pierced with a lance; as also the union of the faithful represented by the water, with Christ represented by the wine.

Q. Why does the priest wash the tips of his fingers?

A. To remind us that Pontius Pilate washed his hands in testimony of the innocence of Christ; also to admonish both

himself and the people, to wash away the unclean thoughts of their hearts, that so they may partake of that clean sacrifice that is going to be offered for them.

Q. Why does the priest say some prayers in *secret* and silence?

A. To represent the silence of our Saviour in his passion.

Q. What means the *preface*?

A. It is to prepare the people for the approaching action of the sacrifice, and therefore the priest says: *sursum corda*, that is, lift up your hearts to God; so to move them to lay aside all earthly thoughts, and to think only on heavenly things.

3d Part. Q. What is the canon?

A. The canon is the most sacred, essential, and substantial part of the mass, and read with a low voice to represent the sadness of our Saviour in his passion. The priest, after spreading his hands over the bread and wine, pronounces the words of Jesus Christ over the bread, and elevates the sacred host to be adored by all present; he then consecrates the wine, and raises up the chalice with the blood of Jesus, to be adored by all the people.

Q. Why after the consecration of the host does the priest kneel down and adore?

A. The priest kneels and adores to give sovereign honour to Christ, and to signify the real presence of his body and blood in the blessed sacrament which he then holds in his hands.

The time from the elevation to the communion corresponds to the three hours our Saviour remained alive upon the cross; and the several times the priest speaks aloud during that time, correspond to the last words of Jesus upon the cross.

Q. Why is the host divided into three parts?

A. To signify the separation of our Saviour's soul and body on the cross, and that, in three principal parts, his body was broken and divided, namely, his hands, his side, and his feet.

Q. Why, after the memento for the dead, does the priest elevate his voice, saying, *nobis quoque peccatoribus*?

A. In memory of the good thief's supplication for mercy, that we, though unworthy sinners, may by virtue of the sacrifice, be one day made partakers of Christ's heavenly kingdom.

PENANCE.

Q. What is the sacrament of penance ?

A. (1) Penance is a sacrament in which, (2) by the priest's absolution, joined with (3) contrition, confession, and satisfaction, the sins are forgiven which we have committed after baptism.

Q. Why is the *Pater Noster*, or *Our Father*, said with a loud voice ?

A. To signify, by the seven petitions thereof, the seven last words pronounced by Christ on the cross.

4th Part. The *communion* is another of the essential parts of the mass, when the priest receives the body and the blood of Christ, and this consummation signifies Christ's burial and the consummation of his passion.

Q. What mean the prayers said by the priest, after communion ?

A. They are a thanksgiving to God for having made us partakers of his unbloody sacrifice of the altar, and by it also of the bloody sacrifice of the cross. Then the priest, lifting up his hands, blesses the people, in imitation of Christ at his ascension into heaven.

PENANCE.

Repent, and be converted, that your sins may be blotted out.
—Acts iii. 9.

Q. You said, to receive the Holy Eucharist worthily, we must be free from sin ; have we any sacrament to free us from sin ?

A. Yes, the sacrament of penance. As baptism is necessary to take away original sin, so penance is no less necessary to take away sins after baptism.

Describe the sacrament of penance. (1)

Q. How are our sins forgiven ? (2) The sins and confession of the penitent are, as it were, the *matter* of this sacrament. The words spoken by the priest are the *form*.

Q. What must the priest's absolution be joined with ? (3)

Q. If sinners at confession are not truly penitent, can the priest absolve them ?

A. No ; in that case they add to their other sins the abuse of a sacrament.

Q. How do you prove that the priest has power to absolve sinners if they be truly penitent?

A. From the words of Christ,—*Whose sins ye shall forgive, they are forgiven.*—John xx. 23.

Q. What are the parts of penance?

Q. What in the sacrament of penance is the outward or sensible sign of the invisible grace?

A. It is chiefly the absolution which the priest pronounces, and which signifies the inward absolution and the remission of sins, which we receive in this sacrament.

Q. Who can administer the sacrament of penance?

A. All priests authorised to hear confessions.

Q. Is it a sin to neglect the sacrament of penance?

A. Most certainly. For by such a neglect, a person sins against the goodness of God; against the merits of Christ; and against his own soul:—He sins against the goodness of God, because this neglect argues a contempt of the means which God's goodness has appointed for his salvation.

Q. How does he sin against the merits of Jesus Christ?

A. Because he effectually stops one of the main channels by which the virtue of his death and passion is conveyed to his soul.

Q. How does he sin against his own soul?

A. Because he neglects the means of salvation offered by Almighty God, and exposes himself to the danger of dying without repentance.

Q. But can any set of men forgive sins, and absolve others that are under God's displeasure, from their guilt?

A. They cannot have this power from themselves, or from their own stock: it belongs only to God: but God makes his priests the dispensers of this power; he deposes them as his ministers to *bind* or *loose*, in the same manner as a king gives power to a judge to decide causes and give sentence in his name.

Q. In giving this power to the priests of his church, does God make any exception of certain heinous and enormous sins?

A. No; there is no exception of any sin whatever, provided the sinner applies with proper dispositions.

Q. What is it to *retain* sins?

A. It is to refuse, or defer absolution (to those of whose

A. (4) Contrition, confession, and satisfaction:

CONTRITION.

Q. What is contrition ?

A. Contrition is a hearty sorrow for our sins, by which we have offended so good a God, with a firm purpose of amendment.

disposition the confessor has just cause to doubt) and to inflict penalties for sin.

Q. How many things are requisite in the sacrament of penance in respect of the sinner ? (4)

CONTRITION.

Q. What means the word *contrition* ?A. Contrition is the same as *crushing* or *bruising* to pieces : as when a hard stone is bruised, and in a manner reduced to powder ; so a heart, which by sin was hardened before by contrition, is crushed and bruised with sorrow for its guilt.

Q. What conditions are required to a true contrition ?

A. These four conditions, *viz.* It must be *interior*, *supernatural*, *sovereign*, and *universal*.Q. What do you mean by *interior* ?A. I mean that it must be a sorrow proceeding from the heart. Hence it is not sufficient to recite acts of contrition, as in the prayer-book, nor to strike our breasts, or even to shed tears, unless the heart be truly affected. *Rend your hearts, and not your garments.*—Joel ii.Q. What do you mean by *supernatural* ?

A. That our sorrow must be excited in us by a motion of the Holy Ghost, and conceived upon motives suggested by faith.

Q. Why must our sorrow be supernatural in its principle and in its motive ?

A. Because the grace which we receive being supernatural, the sorrow which disposes us for the reception of it must be so too.

Q. Who are those who have not sufficient sorrow to receive absolution ?

Q. What is a firm purpose of amendment?

A. It is a resolution, by the grace of God, (5) not only to avoid sin, but also the occasions of it.

Q. Why are we to be sorry for our sins?

A. The chiefest and best motive to be sorry

A. They who only grieve from temporal motives: for instance, a young woman may be sorry for the sin of fornication, because of the infamy which it brings upon her in the eyes of the world; and a thief may be sorry for having stolen, on account of the punishment which awaits him. Such was the natural sorrow of King Saul and King Antiochus when overwhelmed by temporal misfortunes.

Q. In what sense must your contrition be *sovereign*?

A. I must detest sin as the greatest and sovereign evil, so as to be more sorry for having offended God, than for any other evil that can befall me; for as God is the supreme good, above all that is lovely, so sin is the supreme evil above all that is hateful.

Q. When is your contrition *universal*?

A. When it extends to *all* mortal sins, without excepting any. If a person reserve in his heart an affection to any one mortal sin, he necessarily incurs the hatred and displeasure of God, and the contrition he seems to have for his other sins is false and imaginary; for if he really hates one mortal sin for the love of God, he will for the same reason hate all mortal sins, as there is none which does not incur damnation, and infinitely offend his good God. Hence all those deceive themselves, who pretend to repent, yet refuse to pardon injuries, to restore ill-gotten goods, and forsake the immediate occasions of sin.

Q. Must not our sorrow for sin be accompanied with the hope of pardon through the mercy of Christ?

A. Yes, because without a firm confidence in the mercy of God, the greatness of sorrow might lead to despair, as in the case of Judas.

Q. Is a firm purpose of amendment necessary?

A. So necessary, that where it is not sincere, our contribution is false and counterfeit, and our confession null.

Q. What sort of resolution must we have in going to confession? (5)

for our sins, is (6) for the love of God, who is infinitely good in himself, and (7) infinitely good

Q. How may a sincere and true resolution be known?

A. By its effects: for every good tree brings forth good fruit.

Q. What then are the effects and marks of a sincere resolution?

A. If, before confession, I am sincerely resolved to amend my life, and avoid sin, I shall take care afterwards,—1. to use proper means for the amendment of my life: 2. not to yield to the obstacles that occur in the way of virtue: 3. to shun all dangerous occasions which may draw me into sin.

Q. Can you mention some occasions of sin?

A. Bad company, bad books, loose discourse, too great familiarity with persons of a different sex, &c.

Q. If, after confession, a person uses no means for reforming his life, but as easily falls into the same mortal sins, as he did before confession, what is that a sign of?

A. That his resolution were not sincere.

Q. What is the reason that our resolutions, though apparently real and sincere, are frequently ineffectual?

A. Because they are grounded on a secret pride and confidence in ourselves. We must not, therefore, rely on our own strength or present devotion, but place our whole confidence in the assistance of Jesus Christ, and with great humility and fervour, beg his particular grace, that we may adhere to our good resolutions.

Q. There are many reasons and motives for hating and detesting sin, but what is the best motive? (6)

Q. How is God infinitely good in himself?

A. Because He is infinitely wise, infinitely just, infinitely powerful, infinitely amiable, and, in short, is infinite in all perfections.

Q. What is God to us? (7)

Q. How has God manifested his goodness to us?

A. By creating us out of nothing; by redeeming us from sin and hell; by making us members of his holy catholic church; not to mention other innumerable and particular favours and blessings bestowed upon us, notwithstanding our sins and ingratitude.

to us ; and therefore (8) we ought to be exceedingly grieved for having offended him.

Q. What other motives have we to be sorry for our sins ?

A. Because by them we lose (9) heaven and deserve (10) hell.

Q. What usually follows from duly considering this goodness of God, and the benefits he has heaped upon us ? (8)

Q. What is it we lose by sin ? (9)

Q. What punishment do we deserve ? (10) If the sinner would ponder well the danger he is in of losing the eternal happiness of heaven, and of incurring eternal damnation in hell, he would see sufficient cause to hate and detest his sins ; and would heartily resolve to lead a better life, that he may never fall into such danger any more.

Q. How many sorts of contrition are there ?

A. Two : perfect contrition, which generally retains the name of contrition ; and imperfect contrition, which is usually called *attrition*.

Q. What is perfect contrition ?

A. Perfect contrition is a sorrow, which, being perfected by charity, or the love of God, does of itself justify the sinner without the actual use of the sacrament. But though perfect contrition reconciles man to God, even before the priest's absolution, still it is with the desire and obligation of receiving it, when an opportunity offers.

Q. What is attrition, or imperfect contrition ?

A. Attrition is a sorrow and detestation of sin which commonly takes its rise from considering the pains of hell, the deformity of sin, or some other imperfect, but supernatural motive.

Q. Does imperfect contrition of itself reconcile the sinner to God ?

A. No : but it disposes him to receive the grace of justification in the sacrament of penance.

Q. What ought imperfect contrition to include, in order to dispose the sinner to receive the grace of justification in the sacrament of penance ?

A. It ought to include three things—1. A sincere resolution not to sin any more ; 2. The hope of pardon through

Q. How may we obtain this hearty contrition and sorrow for our sins?

A. We must earnestly beg it of God, and make use of such considerations and meditations as may move us to it.

Q. What is confession?

A. It is to accuse ourselves of all our sins to a priest.

the merits of Jesus Christ; 3. A beginning of the love of God as the source of all justice.

Q. What is it to love God as the source of all justice?

A. It is to love Him because He justifies the sinner freely, and of his pure goodness.

Q. In preparing ourselves for the sacrament of penance, must we excite ourselves to fear?

A. Yes, according to the gospel, we should fear him, who, after killing the body, can cast the soul into the everlasting torments of hell.

Q. What is the use of fear?

A. To prepare the way for the love of God.

Q. What do you think of a penitent who contents himself with motives of fear, without exciting himself to the love of God?

A. That he has not a due care of his salvation, because he depends upon a doubtful opinion. Wherefore, in preparing for confession, we should always excite ourselves truly to love God with all our power, and not rest satisfied with motives of fear. The difference between contrition and attrition, may be illustrated by the example of a child, who, after committing a fault, may be sorry for it, either on account of the punishment which he deserves, or for the love of his Father whom he has disobeyed.

Q. Why must we beg of God this contrition?

A. Because contrition is a gift of God—a fruit that comes from heaven. It is a plant which our earth, that is, our hearts, become dry and barren by sin, cannot bring forth, unless they be watered from above, and prepared by the grace of God. As to the considerations and meditations which are proper to excite you to contrition, you will find them in your prayer-books. You will there see that sin is

a rebellion against God, a base ingratitude to the best of friends, in return for innumerable favours. *The ox knows its owner, and the ass his master's crib*, but sinners will not know and regard their bountiful Creator. O that sinners would consider the dreadful effects of sin in the loss of the soul, in the loss of heaven, in the punishment of hell, and in the person of Jesus Christ dying upon the cross for the expiation of sin !

Q. Does the Scripture furnish any examples of true repentance, to serve as models in our conversion ?

A. Yes, the sinful woman at the feet of Christ (Luke 7) — The prodigal child returning home to his father (Luke xv. 11)—The humble publican (Luke xviii. 10)—St. Peter after his fall—King David bewailing his sin, and bedewing his bed with his tears, &c.

Q. When ought we to make an act of contrition ?

A. We ought to make an act of contrition whenever our conscience is burthened with mortal sin. 1. Because a state of enmity with God is most dreadful, and the source of all evils. 2. Because by deferring contrition we expose ourselves to the danger of adding sin to sin (for one mortal sin, by its own weight, as it were, naturally draws on another). 3. Because the divine vengeance is always hanging over the impenitent sinner. 4. Because the sinner, by deferring his contrition, loses the merit of all the good actions he performs in that wretched state. For God accepts nothing from an enemy.

CONFESSION.

Many that believed came confessing and declaring their deeds.—Acts xix. 18.

Q. Is confession necessary ?

A. Yes, because priests, as judges, cannot know when to forgive or retain sins, unless from the sinner's own confession.

Q. Why is confession called an *accusation* ?

A. Because we should confess our sins with a humble sense of our guilt, and with the disposition of a criminal standing before his judge.

Q. What are the qualities of a good confession ?

A. Our confession ought to be *humble, prudent, sorrowful, and entire*.

Q. How ought the confession to be humble ?

Q. What if one (11) wilfully conceal a mortal sin in confession?

A. He commits a great sin by telling a lie to the Holy Ghost, and makes his confession nothing worth.

A. By submitting with exterior and interior humiliation to such conditions as the priest shall think proper for the remission of our sins.

Q. What think you of a person who, at confession, lays the blame upon others, and not upon himself?

A. That his confession is not humble, since he does not *accuse*, but justify himself, like the proud Pharisee; and if by false excuses, he makes that appear venial only which is really mortal, he renders his own confession sacrilegious.

Q. How must a person's confession be *prudent*?

A. By declaring his sins in such a manner as not to discover another's sin, unless where the grievousness of his own sins cannot otherwise be expressed: also by avoiding all superfluous words, useless narratives, &c.

Q. How ought the confession to be sorrowful?

A. By confessing our sins with great interior confusion and compunction of heart for having offended our good God.

Q. What do you say of those who declare their sins, as if they were telling some story or history?

A. That apparently they make a bad confession, and are destitute of that true sorrow which God requires.

Q. How ought the confession to be entire?

A. By confessing all our sins plainly, and without disguise, with the number of them, and such circumstances as considerably aggravate the guilt of them.

Q. When does a person commit a great sin at confession?

A. (11)

Q. How prove you that?

A. By the example of Ananias and his wife Sapphira, who were both struck dead at the feet of St. Peter, for daring to lie to the Holy Ghost.—*Acts* v.

Q. Is he that concealed a mortal sin in confession bound to confess all again?

A. Yes, all mortal sins, together with that which he left out; and in particular, what number of times he left it out, and how often he has received communion in that state.

Q. What must we do, that we may leave out no sin in confession ?

Q. What if you forget a mortal sin in confession ?

A. If it comes into my mind before communion, I must return to the priest and confess it : if after communion, I must mention it at my next confession.

Q. If a person knows the exact number of times he has been guilty of a mortal sin, for example, for being drunk three times, is it sufficient to say, I have been drunk *two* or *three* times ?

A. No ; he must mention the *precise* number of times, by saying I have been drunk *three* times, and not two or three times, as if he doubted whether it was *two* or three times.

Q. What if a person cannot state the precise number of his sins ?

A. He must mention how long he has had the habit of such sins.

Q. Is not a person obliged to mention such circumstances as change the nature of the sin, or which considerably aggravate it ?

A. Yes : to strike our neighbour violently in a passion is a sin against charity ; but to commit this action in the church, is a profanation of the holy place, and a sacrilege.

Q. Give us likewise an example of circumstances which aggravate the sin, without changing the nature of it ?

A. He who has spoken indecently, or cursed, before *many* persons, has done a greater evil than if he had done it before a few persons only, &c.

Q. How many kinds of confession are there ?

A. Two : a particular-- and a general confession.

Q. What is a particular confession ?

A. It is confessing all the sins which we have committed since our last confession.

Q. What is a general confession ?

A. It is to accuse ourselves of the sins which we have already confessed, either of our whole life, or of some considerable part of it.

Q. Is it good to make a general confession ?

A. Yes : and it is sometimes even necessary ; for instance, to remedy the faults of preceding confessions.

Q. Is there any other advantage arising from a general confession ?

A. We must (12) carefully examine our conscience upon (13) the ten commandments, and the seven deadly sins, &c.

Q. How many things, then, have we to do, by way of preparation for confession?

A. (14) Four things:—1st. (15) We must

A. Yes, it humbles us, excites in us a horror of sin, and gives new strength to overcome it: in a word, it procures us great peace of conscience.

Q. What must we do in order to find out our sins? (12)

Q. How must we examine our conscience? (12)

Q. What must we examine our conscience upon? (13)
This examination of conscience, before confession, implies a strict inquiry into the sins we have committed, and is a very important point; because we cannot feel sorrow for our sins, nor confess them entirely, unless we know them first, which we cannot do but by this examination. Wherefore you must take the commandments one by one, and consider what you have done against each of them. As a help to your memory, you must think also on the different places and company you have been used to.

Q. Must you examine also how often you have committed each kind of sin?

A. Yes; for every different time makes so many different sins, by adding at least one more to the number of them. But in respect to venial sins, as the confession of them is not absolutely necessary, though very advisable, so neither is this strict examination into the number of them of obligation.

Q. Why is the confession of *venial* sins very advisable?

A. Because by confessing venial sins, they are pardoned with more certainty, and with greater increase of grace: by confessing them we learn better to know as well as to correct them; we more easily avoid mortal sin, both on account of the grace received in the sacrament, as also, because he who takes care to cleanse his soul from smaller sins, will be more solicitous not to fall into greater, according to that of our Saviour: *he that is faithful in that which is least, is faithful also in that which is greater.*— Luke xvi. 10.

Q. What preparation are you to make for confession?
(14) Here you have in few words the duties of a penitent sinner before confession. What is the 1st? (15) Without

heartily pray to God for his grace to help us. 2dly, (16) We must carefully examine our conscience. 3dly, (17) We must beg pardon of God, and be very sorry from our hearts for having offended him. And 4thly, (18) We must resolve to renounce our sins, and begin a new life for the future.

God's grace and light we shall neither know our sins nor be sorry for them. People are often so blinded with self-love, that they deceive themselves, and overlook the greatest offences as mere trifles: and therefore we should always begin our preparation for confession by begging God's light and grace to do it well.

Q. What is the 2d thing? (16)

Q. When you have examined your conscience, and found out your sins, are you then ready for confession?

A. No, certainly; two things more are to be done.

Q. What then is the 3d thing? (17) After the examination of conscience the principal thing still remains, and that is, to take proper time and care to procure a hearty sorrow for our sins; and it is proper to spend as much, if not more time, in exciting ourselves to this sorrow and compunction, than we did in examining our conscience.

Q. Which is the 4th thing before confession? (18) Here it will be proper to consider what measures are to be taken in order to the amendment of our life. We are to reflect on what has been the occasion of our sins. What circumstances are apt to be dangerous to us, and what precautions we must take against those dangers for the future: what pious exercises will be proper to overcome bad habits, such as prayer, meditation, spiritual reading, going to the sacraments, &c. When you have done these four things, being fully determined to amend your life, and to avoid all mortal sins, and the immediate occasions of them, you then go to confession with true compunction of heart.

Q. What do you mean by compunction?

A. It is to have the heart pierced with sorrow.

THE METHOD OF CONFESSION.

Q. How must you confess your sins?

A. I must kneel down beside the priest, and after making the sign of the cross, ask his blessing, saying, *Pray, Father, give me your blessing, for I have sinned.*

Q. After receiving the priest's blessing, what are you to say?

A. I must say the *Confiteor* as far as *through my exceeding great fault*; mention how long it is since I was last at confession; and afterwards accuse myself of all my sins, one by one, beginning each kind of sin thus: *I accuse myself that I have done such a thing, so many times.*

Q. When you have confessed all, how are you to finish?

A. *This is all I remember; and I am heartily sorry for offending so good a God, and am resolved never more to offend him for the time to come.* Therefore, I beseech the Blessed Mary, ever Virgin, and the rest of the *Confiteor*.

Q. What must you do afterwards?

A. I must attentively listen to what the priest shall say to me, and, if he does not find me sufficiently disposed for absolution, I am to submit to his judgment with all humility.

Q. What must you do whilst the priest gives you absolution?

A. I must bow down my head, renew my sorrow, and with great humility and confidence, call on my dear Jesus to have mercy on me.

Q. What must you do after confession?

A. I must return thanks to God, recollect the penance enjoined me, and resolve faithfully to follow the instructions of my confessor. N. B. The devil always lies in wait to pick out of your heart the good seed of God's word, which you have heard from him.

Q. What are we to think of those who, after confession, think no more of what has been said to them, but follow their corrupt inclinations and passions, as much as before, without ever calling themselves to account till the next time they go to confession?

A. Such persons go to confession merely out of custom, or because others expect it of them; and although they may have the outward form of piety, they seem to have nothing of the reality: and it is much to be apprehended that, as they go on in their sins, so they will die in them, and be lost eternally.

Q. What does the priest say when he gives absolution, or the sacrament of penance?

A. "I absolve thee from thy sins in the name of the Father, and of the Son, and of the Holy Ghost.

Q. What mean the words, *I absolve thee*?

A. They mean, I loose or free thee from thy sins.

Q. Can a person be absolutely sure, that by receiving absolution, his sins are pardoned?

A. He cannot be absolutely sure, without a particular revelation from Almighty God; but if he has taken due pains, he may reasonably and confidently hope that his sins are forgiven through the merits of Jesus Christ.

Q. Is not a confessor sometimes obliged to defer or deny absolution, out of a sense of duty and charity to his own soul, and to the souls of his penitents?

A. Yes, a confessor ought to defer absolution to habitual and relapsing sinners, when he judges that they are not sufficiently disposed to receive it. The same must be said of those who know not the principal mysteries of religion; who take no care for the instruction of their children; who refuse to be reconciled to their enemies; to repair the injury they have done to their neighbour, in his goods or reputation; or to remove the scandal they have given; who will not quit the immediate occasions of sin, &c.

Q. Which are the best preservatives against relapses into sin?

A. The principal are these:—1. Daily to renew the good resolutions which we made before, and at confession. 2. To beg daily of God, that we may rather die than offend his divine goodness by a mortal sin. 3. To be punctual in our morning and night prayers. 4. To let no day pass without reading some good book, and making reflections upon death, judgment, heaven or hell, or upon some maxim of the gospel. 5. Often to consider ourselves in the presence of God, and to converse with him by short acts of adoration, thanksgiving, love, confidence, contrition, &c., especially in the time of temptation. 6. To pay no regard to what the world will say or think. 7. To have a great distrust in ourselves, and to be continually upon our guard against the occasions of sin. And 8. A true and solid devotion to the Blessed Virgin, St. Joseph, our angel guardian, and the saint of our name.

SATISFACTION.

Q. What is Satisfaction ?

A. It is doing the penance given us by the priest.

SATISFACTION.

Bring forth worthy fruits of penance.—Luc. iii. 8.

Q. How is the penance given by the priest to be performed ?

A. With humility and repentance, as some sort of reparation which we owe to God for the injury we have done him by sin.

Q. Are we obliged to make this satisfaction to God after the sin is pardoned ?

A. Yes ; for although the guilt of sin and the eternal punishment due to it are remitted by absolution, there still remains, for the most part, a temporal punishment to be undergone, either in this life or the next.

Q. Did not Christ make satisfaction for us ?

A. He did, certainly ; nevertheless, his superabundant satisfaction will not avail us, unless we, ourselves, by co-operating with his grace, and endeavouring to bring forth worthy fruits of penance, apply his satisfaction to our souls ; for these penal satisfactions have their efficacy from Christ, in whom we live, in whom we merit, and in whom we satisfy.

Q. What sort of penances ought to be imposed on us ?

A. Such as may serve, not only to withdraw us from sin, and make us more cautious for the future, but also destroy the vicious habits of our past life by contrary acts of virtue.

Q. What other end do these penances answer ?

A. They render us more conformable to Christ, who suffered, and was crucified for our sins.

Q. Can we satisfy God by the afflictions which he sends us ?

A. Yes, we can, by enduring them patiently, in the spirit of penance, and by offering them up to God in union with the satisfaction of Jesus Christ.

Q. How is satisfaction to be made to our neighbour ?

A. By restoring what we have taken from him, or making him reparation for any injury done him either in his goods, in his person, or reputation.

OF INDULGENCES.

Q. What is an Indulgence ?

A. An Indulgence is (19) a releasing the temporal punishment which often remains due to sin, after its guilt has been remitted.

Q. What will befall those, who, being reconciled to God by the sacrament of penance, make not sufficient satisfaction for their sins in this life ?

A. They must satisfy in the next, by pains far more severe, in the flames of purgatory.

OF INDULGENCES.

Whatever you shall loose upon earth, shall be loosed also in heaven.—Matt. xviii. 18.

There is, perhaps, no point of our holy religion that has been so much misrepresented by protestants as that of *indulgences*. Some of them have asserted, that an indulgence is a leave to commit sin, which is an abominable falsehood ; for sin must be forgiven before we can gain an indulgence.

Q. What is the real doctrine of the catholic church concerning the nature of an indulgence ? (19)

Q. What do you mean by *temporal* punishment ?

A. Temporal punishment is that which lasts only for a time. Such is the punishment of purgatory.

Q. What do you mean by *eternal* punishment ?

A. Eternal punishment is that which lasts for ever ; and such is the punishment of hell.

Q. When is the guilt of sin, and the eternal punishment due to it forgiven ?

A. When a person's sin is forgiven by the sacrament of penance.

Q. Is not also the temporal punishment always forgiven with the sin ?

A. No ; it was not forgiven David, when his sin was forgiven him.—2 Sam. xii. In this respect, God acts as a king who shews mercy to a criminal that has deserved death ; but who, nevertheless, requires that he should remain in

prison some days, or even months and years. We know not, however, the measure of that temporal punishment which God exacts of the sinner: it is greater or less, according to the greatness of his sorrow; and we may certainly conclude that it is much greater than is generally supposed; for this appears, from the practice of so many saints, who, animated by the spirit of God, have done such long and rigorous penances for sins which seem not to be very enormous.

Q. Has Christ left to his church a power of remitting this debt of temporal punishment?

A. Yes, he has, as is clear from these words:—*Whatsoever you shall loose on earth, shall be loosed also in heaven.*—St. Matt. xviii. 18.

Q. Is it the intention of the church to free us by indulgences from the obligation of doing penance?

A. No; on the contrary, it is the spirit of the church to grant indulgences only to those, who, on their part, attend to the duty of satisfying the divine justice.

Q. Of what use then are indulgences?

A. They are, in every respect, of great use to us, since we have always reason to believe that we are very far from having satisfied according to our obligation; and, therefore, we should be our own enemies if we had not recourse to the indulgences of the church.

Q. How does the church, by indulgences, forgive the punishment due to sinners?

A. By liberally applying to us the benefit or fruit of the superabundant satisfaction and merits of Christ, and of the saints, which is called the *treasure of the church*.—1 Cor. i. 30.

Q. What is necessary on our part to gain an indulgence?

A. To be in the state of grace, and to perform all the conditions required.

Q. Why must we be in the state of grace?

A. Because, while a person is in the state of sin, at enmity with God, and liable to eternal punishment, he is incapable of receiving an indulgence, which is a relaxation of the temporal punishment due to sins already forgiven.

Q. What are the usual conditions required?

A. Generally, these following:—1. To approach worthily to the holy sacraments of confession and communion. 2. To pray for all the necessities of the church. 3. To do some acts of charity and mercy to our neighbour.

OF EXTREME UNCTION.

Q. What is Extreme Unction ?

A. Extreme Unction is the anointing of the sick with holy oil, accompanied with prayer for the forgiveness of their sins.

Q. When is this sacrament given ?

A. (21) When we are in danger of death by sickness.

OF EXTREME UNCTION.

St. James v. 14, 15.

Q. What is the peculiar effect of extreme unction, or the *last anointing*?

A. It gives grace to die well.

If we die well, all is well for ever ; if we die ill, all is lost for ever : ought not the sick, therefore, to be very desirous of receiving extreme unction, which may help them to die well, or to recover their health, when God sees it expedient for them ?

We have here the whole of this sacrament in plain terms, —*viz.* the anointing of the sick person with *holy oil*, accompanied with prayer, which is the outward action of the sacrament, and the *inward grace* by which God immediately *raises him up* above his own natural strength, to bear patiently the pains of the distemper, and to resist the vigorous assaults of Satan. The Apostle adds, and *if he be in sins, they shall be forgiven him*, so that besides the increase of sanctifying grace, as in all the sacraments, the sick person may obtain pardon of venial sins, and sometimes even of such as are mortal, which he could not confess, ~~as~~ being speechless, or from some other cause.

Q. When must we receive extreme unction ? (21)

Q. Must a person wait till he is at the last extremity ?

A. No, certainly ; for, if possible, it should be given, while the patient is in his senses, that he may be prepared to receive it with more fruit.

Q. What does the priest make use of in giving extreme unction ?

A. Of holy oil, blessed by the bishop.

Q. What authority is there in Scripture for the sacrament of Extreme Unction ?

A. In the 5th chapter of St. James it is said : Is any man sick among you, let him bring in the priests of the church ; and let them pray over him, anointing him with oil in the name of the Lord : and the prayer of faith shall save the sick man ; and the Lord shall raise him up ; and if he be in sins, they shall be forgiven him. St. James v. 14, 15.

HOLY ORDER.

Q. What is Holy Order ?

A. (22) Holy Order is a sacrament, by which bishops, priests, and other ministers of the church are ordained ; and receive power, and grace to perform their sacred duties.

Q. What parts does he anoint ?

A. The eyes, the ears, nose, mouth, hands, and feet ; and he prays that God would forgive the sick person what he has sinned by any of those senses.

Q. What must the sick person do before receiving extreme unction ?

A. By true repentance he must be free from the known guilt of mortal sin. 2. He must have a great confidence in the mercies of God and the merits of Jesus Christ. 3. He must be entirely resigned to the divine will.

PRAYER.

O God, give me grace, before I die, that I may worthily receive the holy viaticum and extreme unction.

HOLY ORDER.

Whose sins you shall forgive, they are forgiven them.—
John xx. 23.

Q. By what sacrament are bishops and priests ordained ?
(22)

Q. What grace does holy order give ? (23)

Q. How does it appear from Scripture, that Christ ordained this sacrament?

A. 1. From his own example, when at different times he delivered different priestly powers to his Apostles. Thus, before his ascension, he gave them power to *preach and baptise*.—Matt. xxviii. and Mark xvi. At the last supper he conferred on them the power of *consecrating* the holy Eucharist, and offering up the sacrifice of his body and blood.—Luke xxii. 19. *On the day of his resurrection, the power of forgiving sins*.—Jo. xx. 22, and so of the other powers. All which he did by an outward sensible action, expressing the nature of the power given. 2. We likewise read in Scripture, that the Apostles ordained others in the same manner: thus, in ordaining the seven deacons, *praying, they imposed hands upon them*.—Acts vi. 6. And 3. St. Paul shews, that this outward action confers grace, when he writes to Timothy, “I admonish thee, that thou stir up the grace that is in thee by the imposition of my hands.”—2 Tim. i. 6.

Q. What are we to remark from this explication of holy orders?

A. 1. That the sacred powers of the priesthood are not of human institution, but the work of God. 2. That none can have or exercise them, unless they receive them from God, by the means he has ordained in his church for that end: for, “how can they preach,” says St. Paul, “unless they be sent?”—Rom. x. 15. “And he that entereth not by the door into the sheep-fold, but climbeth up another way, the same is a thief and a robber,” saith Jesus Christ.—Jo. x. 1. Consequently, all those who intrude themselves into the pastoral office, and pretend to preach and teach, and administer any sacrament, without having received the proper powers to do so, are only impostors and deluders of souls.

Q. What do we owe to the ministers of Jesus Christ?

A. We are to honour them, and to follow their directions, for he who despises them, despises Jesus Christ.—Luke x. 16.

Q. Is it sinful to despise and disobey priests?

A. Yes; it is sinful, on account of their sacred character, and because they hold the place of God.

Q. How do persons shew their contempt of priests?

A. When they make no account of them in their hearts, and regard them in the same light as common persons. 2. When they speak ill of them and publish their defects, or

take pleasure in hearing them ill-spoken of. 3. When they have an aversion to, or dislike of them, or make a jest of their corrections and admonitions. The council of Trent has declared, Sess. 23. can. 6. that "the hierarchy of the church, consisting of bishops, priests, and ministers, is of divine institution." And thus the authority of Christ, according to his promise, has been *always* from the first beginning with his church, and will always continue with it, *even to the end of the world*; so that to try the spirits and the prophets or preachers, whether they be of God (1 John iv. 1.), there is but one enquiry necessary to be made, and that is, "Who are sent by the church? who have received from her a proper commission to preach and administer the sacraments?"

Q. What sin is it to oppose the government of bishops?

A. A sin of rebellion against the peace and safety of God's church; for Christ has appointed bishops to be the guardians and teachers of his law.—*Acts* xx. 28.

PRAYER.

O dear Saviour, give me grace to shew always a proper respect to bishops and priests, considering them as thy representatives here upon earth.

OF MATRIMONY.

Eph. v. 32.

Q. Whether is it better to marry, or to remain single?

A. Marriage is good, but virginity is better.—1 *Cor.* vii. 38.

Q. Why is virginity preferable to marriage?

A. Because marriage, exclusive of the sacrament, is a human, natural thing; but virginity is something angelic, and above nature.

Q. And what do you say of widows?

A. They hold the second rank after virgins, their state being more perfect than that of married persons.

Q. Who first instituted marriage?

A. God himself instituted it at the beginning of the world for the propagation of mankind.—*Gen.* ii. 22, 24.

Q. Who re-established marriage in its purity?

A. Jesus Christ, when he raised it to the dignity of a sacrament.—*Matt.* xix. 6.

OF MATRIMONY.

Q. What is Matrimony?

A. Matrimony is a sacrament, which (24) gives grace to those who contract marriage with due dispositions, to enable them to bear the difficulties of their state, (25) to love, and

Q. What does the sacrament of matrimony represent?

A. The union of Jesus Christ with his church.

Q. How does matrimony signify the union of Jesus Christ with his church?

A. Because the husband represents Jesus Christ, the spouse of the church; and the woman represents the church, the spouse of Jesus Christ.

Q. How is the husband particularly to represent Jesus Christ?

A. By loving his wife sincerely, as the Son of God does the church.

Q. In what is the wife particularly to represent the church?

A. By the respect and submission which she ought to have for her husband, as the church pays respect to Jesus Christ, and is obedient to him.

Q. Is this union of the husband and wife ever to be dissolved, but by death?

A. No; it is indissoluble, as that of Jesus Christ with his church.—*Matt.* xix. 6.

Q. What is the effect of this sacrament? (24)

Q. What are the chief obligations of married persons? (25)

Q. How comes it that so many marriages are unhappy?

A. Because the parties never consulted God before marriage, nor sought to have his blessing, by receiving this sacrament with due dispositions.

Q. What are these dispositions?

A. The first is to receive this sacrament with a conscience free from all mortal sin; and therefore it is proper to confess and communicate a day or two before hand. The 2d condition is to be free from all impediments of matrimony: such as arise from consanguinity, affinity, or spiritual kindred, a vow of chastity, &c. The 3d is to receive it with a pure intention; not swayed by passion and worldly views, but for the glory of God, and the good of their own souls,

be faithful to one another; and to bring up their children in the fear of God.

both here and hereafter, that so Jesus Christ may bless their marriage; as he did that of Cana in Galilee.—*John ii.*

Q. What are the faults or vices which the married couple ought to avoid?

A. Jealousy, bitterness, hatred, reproaches, scolding, fretfulness, an excessive love of their children, or of the world, and likewise an immoderate affection for each other, so as to make little account of the law and love of God.—*Col. iii. 19; 1 St. Peter iii. 1.*

Q. Is it lawful for children to marry without consulting their parents?

A. It is not; neither is it lawful for parents to force them to marry against their wills.

Q. What motive ought principally to determine a person to take another in marriage?

A. Virtue, and similarity of dispositions: other motives are allowable in a *secondary* view, as the consideration of nobility, wealth, and beauty.

Q. Does the church allow her children to marry with those who are of a different religion?

A. No; she discourages such marriages, because they occasion disputes in families, one party drawing one way, and the other another way. 2. Because there is always danger of the catholic party being perverted, or at least of not being allowed the free exercise of his religion. Thus we read in Holy Scripture how the *children of God*, that is, of Seth, were soon corrupted when they connected themselves with the wicked race of Cain, who are called the *daughters of men*. 3. There is still more danger of the children being brought up in error, of which we have seen many sad instances. The Patriarch Abraham, when desirous to settle his son Isaac in marriage, expressly forbade him to take a Canaanee woman for his wife, as being of a wrong religion.

PRAYER.

O Jesus, who didst elevate marriage to the dignity of a sacrament, I wish it were in my power to make thee some reparation for the many outrages of those pretended christians, who profane this sacrament by receiving it in mortal sin. In thy infinite mercy, be pleased to supply that grace

of which they have deprived themselves. Thou alone knowest the great necessity of this grace, that they may be able to bear the heavy load which they have taken upon themselves, and like true christians, comply with the duties of the married state.

PART V.—CHAP. VII.

OF VIRTUES AND VICES.

CATECHISM.

THEOLOGICAL VIRTUES.

Q. What is meant by the Theological Virtues?

A. Virtues that relate immediately to God.

EXPLANATION.

Virtue, in general, is a quality or affection of the mind that inclines and directs us to do good, and to avoid what is evil. It is profitable both for this world and the next.—1 *Tim.* iv. 8. Virtue is the greatest ornament of human nature; and even the most abandoned sinners have often been captivated with its charms. But observe, that true and genuine virtue must have God for its principle, and salvation for its end; otherwise it will be merely human virtue, and the effect of a good natural disposition. For instance, who does not see, that there is a great difference between the virtue of one who is temperate only, because he knows that intemperance is prejudicial to his bodily health, and one who is temperate, because it is pleasing to God, and necessary for the subjection of our passions?

THEOLOGICAL VIRTUES.

There are different kinds of virtues: some are called *moral*, others *theological* virtues. *Moral* virtues are such as relate to human objects, and have in view some created

Q. How many, and what, are the theological virtues ?

A. Three : Faith, Hope, and Charity.

Q. What does Faith help us to do ?

A. It helps us to (25) believe without doubting, all that God has taught, and (26) the church proposes.

Q. What does Hope help us to do ?

A. It helps us to expect, with confidence, that God (28) will give us all things necessary for our

good ; *theological* virtues are such as have God for their immediate object.

Q. Why are they called *theological*, that is, godly and divine virtues ?

A. Because they immediately relate to God.

Q. Explain how they relate to God.

A. Faith is believing in God ; Hope is trusting in God ; and Charity is loving God above all things. These three divine virtues are absolutely necessary to salvation, and therefore claim our particular esteem and attention. *Faith* is the foundation of a christian life, and without it it is impossible to please God. (Heb. xi. 6.) We are saved also by *Hope*, (Rom. viii. 24.) which is called the *anchor* of the soul, because it keeps us steady amidst the storms we are exposed to in the boisterous ocean of this world ; and without *Charity*, the queen of virtues, our best moral actions are not available to salvation. *He that loves not, remains in death.*—1 Jo. iii. 14.

Q. What do you believe ? (25)

Q. How do you know what God has taught ? (26)

Q. Who are heretics ?

A. They are heretics who *obstinately* refuse to believe what the church proposes to them on the part of God. Let us thank God for having called us into his *admirable light* ; for without the light of faith we are in utter darkness as to what belongs to another world, in the same manner as a blind man is in darkness as to every thing of this world.

Q. Whom do you put your trust in ?

A. In God.

Q. What do you hope for from God ? (28)

salvation, (29) if we do what he requires of us.

Q. What does Charity help us to do ?

A. It helps us to love God (30) above all things, and our neighbour (31) as ourselves.

Q. On what condition may you put your trust in God ? (29)

Q. On what is our confidence or hope grounded ?

A. Our hope is grounded on the goodness and power of Almighty God, and on the superabundant merits of our Saviour Jesus Christ. It is for his sake God gives us his grace in this world, and promises us his kingdom and everlasting bliss in the world to come.—*Jo. x. 10. Rom. viii. 32.*

Q. On what condition does God promise us this everlasting happiness ?

A. On condition that, with the help of his grace, we keep his commandments, and do good works.—*Matt. xix. Rom. ii. 6.*

Q. How does a person sin against hope ?

A. Two ways ; by despair and presumption.

Q. How does a person sin by *despair* ?

A. When he falsely persuades himself that he cannot obtain eternal life ; and that, therefore, it is in vain for him to do good works or repent. This was the sin of Cain, who thought his sin was too great to be pardoned ; whereas God is both able and willing to pardon the worst of sinners, if they return to him with a humble and contrite heart.

Q. When does a person sin against hope by *presumption* ?

A. When he foolishly trusts to his own strength, or relies too much on the mercies of God, so as on that account to defer his repentance and amendment of life.—*Ecclesi. v. 5, 6, 7. Rom. ii. 5.* This is too often the case with hardened sinners, who, by abusing God's mercy, treasure up to themselves wrath against the day of wrath. As a balance between these two opposite extremes of despair and presumption, let us beg of God a *filial fear*, which will make us afraid to offend him by sin, and zealous to please him by good works.

Q. How must we love God ? (30)

Q. How must we love our neighbour ? (31)

Q. Are we bound to have this virtue of charity ?

A. Yes, most certainly ; for no one can be saved without it. — *1 Cor. xiii. 1, 2, &c.*

CARDINAL VIRTUES.

Q. How many are (32) cardinal virtues ?

A. Four : 1. Prudence, 2. Justice, 3. Fortitude, 4. Temperance.

Q. How shall we know that we have the love of God above all things ?

A. There is no better sign of it than to keep God's commandments, and to be in a disposition to lose all our worldly goods, rather than offend him by any mortal sin.

Q. How shall we know that we love our neighbour as ourselves ?

A. We shall know it by our behaviour to him ; for the tree is known by its fruits. If we wish well to our neighbour, are careful not to injure him in his person, in his reputation, or property ; but, on the contrary, are ready to assist him in his necessities, according to our ability, it will shew that we have fraternal charity.

CARDINAL VIRTUES.

Q. What sort of virtues are prudence, justice, fortitude, and temperance called ? (32)

Q. Why are these called *cardinal* ?

A. Because they are the principal among moral virtues, and, as it were, the *hinges* on which all moral good works must turn.

Q. What is prudence ?

A. Prudence is a virtue which makes us cautious, that we be not deceived ourselves, nor deceive others. It is the part of prudence not to be precipitate, but to examine well, before we determine any point, that so we may discern what will lead us to God, or separate us from him.

Q. What is justice ?

A. Justice is a virtue which makes us give to every one his due—a most necessary virtue in society.

Q. What is fortitude ?

A. Fortitude is a virtue which makes us surmount all obstacles in the way of salvation ; in other words, it gives us courage to endure all hardships, dangers, and death itself, for our faith and the service of God : hence it is the armour and fence of a christian life.

THE GIFTS OF THE HOLY GHOST.

Q. How many are the gifts of the Holy Ghost ?

A. Seven : 1. Wisdom, 2. Understanding, 3. Counsel, 4. Fortitude, 5. Knowledge, 6. Godliness, 7. the Fear of the Lord.

Q. What is temperance ?

A. A virtue which bridles our inordinate desires, and moderates the use of sensual pleasures, so as not to exceed the bounds of reason.—*Eccli.* xxxvii. 34. 1 *Pet.* ii. 11.

THE GIFTS OF THE HOLY GHOST.

These gifts of the Holy Ghost are special graces which incline the soul readily to pursue virtue, and follow the inspirations of the Almighty. These four,—wisdom, understanding, counsel, and knowledge, strengthen the understanding of man, weakened by sin ; the three others,—fortitude, piety, and the fear of our Lord, heal the disorders of the will.

Q. What is wisdom ?

A. Wisdom is a gift of the Holy Ghost, which disengages our affections from the things of this life, and makes us relish the things of God.

Q. What is understanding ?

A. Understanding, or judgment, is a gift of the Holy Ghost, whereby we understand and readily embrace the mysteries and truths belonging to faith.

Q. What is counsel ?

A. Counsel is a gift of the Holy Ghost, which enables us to choose such things as tend most to the glory of God and the good of our souls, and to recommend them to others.

Q. What is fortitude ?

A. Fortitude is a gift of God which helps us to suffer all tribulations and hardships for the sake of Christ and his heavenly kingdom.

Q. What is knowledge ?

A. Knowledge is a gift of the Holy Ghost, which shews us the way to the kingdom of heaven, and points out the obstacles and dangers we must avoid in order to arrive there.

Q. What is piety ?

THE FRUITS OF THE HOLY GHOST.

Q. How many are the fruits of the Holy Ghost?

A. Twelve:—1. Charity; 2. Joy; 3. Peace; 4. Patience; 5. Benignity; 6. Goodness; 7. Longanimity; 8. Mildness; 9. Faith; 10. Modesty; 11. Continence; 12. Chastity.

THE TWO PRECEPTS OF CHARITY.

Q. What are the two precepts of Charity?

A. 1. (32) Thou shalt love the Lord thy God,

A. A gift of the Holy Ghost which makes us cheerfully perform whatever relates to the service of God.

Q. What is the fear of our Lord?

A. It is a gift of the Holy Ghost which inspires us with a respect for God, and makes us dread doing any thing that is displeasing to him.

THE FRUITS OF THE HOLY GHOST.

The grace of the Holy Ghost in the soul, is like a good tree that brings forth excellent fruit. These twelve virtues then are the excellent fruits of the Holy Ghost abiding in the soul; and are directly opposite to the works of the flesh, which are, *enmities, contentions, emulations, wrath, quarrels, dissensions, infidelity, luxury, uncleanness*.—Gal. v. 20, 21.

THE TWO PRECEPTS OF CHARITY.

Q. What is the great and most necessary duty of man towards God? (32) Observe these words, *with thy whole heart*, so as to suffer no rival; *with thy whole soul*, so as to be tenderly affected with whatever relates to God's honour and glory; *with all thy strength*, so as to be ready to exert your bodily powers in the performance of every good work; and *with all thy mind*, so as to entertain a great sense of God's excellency and infinite perfections. To love God, then, is to have our minds filled with a delightful sense of his divine attributes, and a joy in his *supreme* felicity; to

with thy whole heart, with thy whole soul, with all thy strength, and with all thy mind;

he devoted to his will and interests; to be warmly grateful for his favours; and to hope and wish for that time, when we shall know, and praise, and obey him more perfectly.

Q. Can you give a reason why we are to love God?

A. Yes, because he is the greatest and most perfect of all beings, and therefore deserving of our love: for, since we naturally love that which is good (as good meat, good drink, good clothes, &c.) we ought certainly to love God, who is all goodness, all perfection. Besides, if we consider the love God bears to us, and the many singular benefits he has conferred upon us (for he has given us all we have), we must own, that he ought to be loved by us with a grateful heart, although we can never love him as he deserves to be loved. Again: the love of God is something so excellent and so great, that all the powers of men and angels can do nothing more sublime, more noble, or greater, than to employ themselves in this holy exercise of love.

Q. What are the *marks* by which a soul may judge that she loves God?

A. They are chiefly these six:—The first is, to look upon God as our *sovereign good*; to seek for happiness in him alone; and to have a horror of sin and all dangerous occasions. The 2d is, to serve God faithfully; to take pleasure in performing the duties of religion; and to converse with him by prayer and meditation.—*Isaiah* xxvi. 8. The 3d is, to have an ardent zeal for God's honour and glory, by seeking here the establishment of his kingdom, that is, his church, in truth, peace, and charity, in order to the salvation of men's souls hereafter in the eternal kingdom of his glory. The 4th is, a submission to God's will, by patiently submitting to, and willingly embracing the labours and sufferings of this short life. The 5th is, the love of our neighbour.—1 *John* iv. 20. The 6th is, not to love, but to condemn the world and its vanities.—*James* iv. 4. *The friendship of this world is enmity with God. If any man love the world, the love of the Father is not in him.*—1 *John* ii. 15. As love is interior, we cannot judge of it, even in ourselves, but by these exterior marks; for it does not consist in protestations or words, by which too many are apt to deceive themselves.

2. and thy neighbour (33) as thyself.—*Matt.* xxii.

Q. Say the (34) seven corporal works of mercy?

Q. What are the chief means to obtain and improve divine charity in our souls?

A. Prayer is the first means to be employed, and has the greatest success. It is true, all good is the proper object of man's will, which is made to love it: but charity being a supernatural love, and the perfection of our supernatural life, the will, with all its efforts, can never obtain it by its own strength. Prayer, therefore, is a resource absolutely necessary on this occasion, and we must beg it with a fervour and perseverance proportioned to so great a gift.

The 2d means is, the mortification of self-love, the capital enemy of divine love: for the love of God will enter into our souls in proportion as we purify our hearts from that inordinate love by which we seek the satisfaction of our senses and inclinations in perishable goods. The 3d means is, a profound humility, which removes the principal obstacles to divine love in our hearts, occasioned by pride. 4. The devout and frequent consideration of the *motives* of divine love is the next means; for the knowledge of the object goes before the love of it.

Q. Which is the second branch of divine charity?

A. The love of our neighbour.

Q. What is the measure of the love which we owe to our neighbour? (33) which our Saviour explains by saying, *All things whatsoever ye would that men should do to you, do ye also to them.*—*Matt.* vii. 12. We must wish our neighbour, therefore, the same good as we wish ourselves, and be ready to assist him when in our power: we must love him in deed and truth, and not in words only.—*1 John* iii. 18. We must think well of him.—*1 Cor.* xiii. 4. We must speak well of him, (*James* iv. 11.) and we must do him good offices.

Q. How many corporal works of mercy are recommended to us? (34) We shew our love for our neighbour by acts of charity, and these are either *corporal* or *spiritual*; when we help him as to his body, they are called *corporal*,—and *spiritual* when as to his soul. By doing good to others, we

A. 1. To feed the hungry ; 2. to give drink to the thirsty ; 3. to clothe the naked ; 4. to visit and ransom the captives ; 5. to harbour the harbourless ; 6. to visit the sick ; 7. to bury the dead.

Q. Say the seven spiritual works of mercy ?

A. 1. To convert the sinner ; 2. To instruct the ignorant ; 3. To counsel the doubtful ; 4. To comfort the sorrowful ; 5. To bear wrongs patiently ; 6. To forgive injuries ; 7. To pray for the living and the dead.

resemble in some measure the great God of nature, who *opens his hand*, and fills every creature with blessings.

Q. Has Christ promised heaven to such as do these acts of charity ?

A. Yes. What an encouragement is this !

Q. Will those go to heaven who are hard-hearted to the poor, and void of fraternal charity ?

A. No, certainly : they will be cast into hell ; for judgment without mercy is reserved for those who refuse to shew mercy to others.

Q. Must we shew mercy and love to our enemies ?

A. Yes ; our Lord commands it ; and has given us the example.

Q. When did he give us the example ?

A. When he prayed for those that crucified him.

As the value of an immortal soul is far greater than that of a corruptible body, so the spiritual works of mercy are far more excellent than such as regard merely the body. We are, therefore, 1. To admonish sinners with prudence, and in the spirit of mildness, in order to their conversion : 2. To instruct the ignorant as far as we can, and to promote their instruction by good books, &c. 3. To give counsel to such as are in doubt. 4. To administer comfort to the afflicted and sorrowful. 5. To bear wrongs patiently. 6. To forgive offences, after the example of Christ and his saints. 7. To pray for the living and the dead ; and especially for sinners and unbelievers, that God would open their eyes to discern truth from falsehood, and real and solid goods from delusive and vain pleasures. This last is an act of charity of which all are capable.

THE EIGHT BEATITUDES.

Q. Say the eight beatitudes ?

A. 1. Blessed are the poor in spirit, for theirs is the kingdom of heaven.

2. Blessed are the meek, for they shall possess the land.

Q. Is it lawfu' to pray for the dead ?

A. Yes, *it is* (37) *a holy and wholesome thought to pray for the dead, (38) that they may be loosed from their sins.*—2 Machab. xii. 45.

Q. Is there also a reward given to the works of mercy spiritual ?

A. Yes ; *for they who instruct many to justice, (39) shall shine as stars for all eternity.*—Dan. xii. 3.

Q. Can we render any assistance to persons that are dead ? (37)

Q. Why do we pray for the dead ? (38)

Q. What may they expect who instruct others to justice ? (39) How rich and abundant a recompence may not parents expect for time and eternity, if they duly attend to the instruction of their children !

THE EIGHT BEATITUDES.

Q. What do you call the eight beatitudes ?

A. Certain eminent virtues which constitute the perfection of a christian life : or they are the eight blessings which Christ gives to those who practise these virtues. We may consider them, therefore, as so many steps to conduct us to happiness here, and to the eternal beatitude of heaven hereafter. They were taught by Christ himself in his most admirable sermon on the Mount ; and, therefore, they must be infallibly true, however opposite to the maxims of worldlings.

Q. Who are the poor in spirit ?

A. They who are humble of heart, and not attached to the riches, honours, and pleasures of this life.

Q. Who are the meek ?

A. They who patiently endure affronts and injuries : whose reward is the land of the living, that is, the kingdom of heaven.

3. Blessed are they that mourn, for they shall be comforted.

4. Blessed are they that hunger and thirst after justice, for they shall be filled.

5. Blessed are the merciful, for they shall find mercy.

6. Blessed are the clean of heart, for they shall see God.

7. Blessed are the peace-makers, for they shall be called the children of God.

8. Blessed are they that suffer persecution for justice sake, for theirs is the kingdom of heaven.

Q. Who are they that mourn?

A. They, who despising earthly pleasures and comforts, bewail their own sins, and those of others.

Q. Who are they that hunger and thirst after justice?

A. They who have a great desire of advancing daily in virtue, and to make others do so too.

Q. Who are the merciful?

A. They who freely pardon all injuries, and are ready to assist the distressed. To shew mercy to others is a short way to obtain mercy for ourselves.

Q. Who are the clean of heart?

A. They who are careful to keep their minds free from impure thoughts, and from the inordinate love of worldly things. As gold is pure when not mixed with any base metal, so our love of God is pure, when not defiled by any inordinate love of creatures.

Q. Who are the peace-makers?

A. They, whose affections are so well regulated, that they not only enjoy a solid peace with God, with their neighbour, and with themselves, but endeavour to make peace among others.

Q. Who are they that suffer persecution for justice?

A. They who are so constant in maintaining the true faith, and in following virtue, as to be willing to suffer, and even to die, rather than offend against either.

Q. Why is it said, that the kingdom of heaven is for those who suffer persecution for justice sake?

A. Because the kingdom of God is the kingdom of truth,

THE SEVEN DEADLY SINS.

Q. Say the seven deadly sins.

A. Pride.	Contrary Virtues,	Humility.
Covetousness.		Liberality.
Lust.		Chastity.
Anger.		Meekness.
Gluttony.		Temperance.
Envy.		Brotherly love.
Sloth.		Diligence.

and of justice; and, therefore, it truly belongs to those who love truth and justice, so as to suffer all sorts of persecution, and death itself in defence of them.

THE SEVEN DEADLY SINS.

Q. Why are these called deadly sins?

A. Because they often bring death to the soul: they are also called *capital* sins, because each of these sins is like a bad root, from which spring other sins, like so many bad branches.

Q. Is a deadly, or capital sin, always mortal?

A. A capital or deadly sin is sometimes mortal, and sometimes only venial, according as the fault is more or less considerable: for a venial sin may be called deadly or capital, when it is the source and origin of other and grievous sins.

PRIDE.

Q. What is pride?

A. Pride is an inordinate love of ourselves, the effect of which is to prefer ourselves to others, and to refer every thing to ourselves, and not to God.

Q. Why is pride a capital sin?

A. Because it is the source of many others, as vanity, ostentation, ambition, presumption, hypocrisy, disobedience, and the contempt of our neighbour.

Q. What is vanity or vain glory?

A. Vanity is an inordinate desire of being esteemed and praised.

Q. What is ostentation?

A. Ostentation or boasting is an affectation to set ourselves off, and display the talents which we possess.

Q. What is ambition?

A. Ambition is an inordinate passion for honours and dignities.

Q. What is presumption?

A. Presumption is, to have too good an opinion of our abilities, so as to undertake more than we can perform.

Q. What is hypocrisy?

A. Hypocrisy is, when a person, out of ostentation, strives to appear better than he is in reality.

Q. What is disobedience?

A. Disobedience is a want of submission to the orders of lawful superiors.

Q. What is the contempt of our neighbour?

A. It is the act of despising our neighbour as beneath us, and unworthy of our notice.

Q. What virtue is opposite or contrary to pride?

A. Christian humility, which is a supernatural virtue, which makes us to think and act agreeably to our own nothingness, and with the view of pleasing God.

COVETOUSNESS.

Q. What is covetousness or avarice?

A. An inordinate desire of riches, or too great an attachment to worldly goods.

Q. How is it known that the heart is too much attached to worldly goods?

A. 1. When we seek after earthly things too greedily, so as to forget what relates to our eternal salvation. 2. When we are never content with what we have, but are ever thinking how we may increase our stock. 3. When to acquire riches, or to preserve what we have, we fear not to offend God, and to injure our neighbour. 4. When we refuse to assist our neighbour in his necessities, according to our ability.

Q. Can the poor be covetous?

A. The poorest person is covetous if he be inordinately fond of riches, though he have them not; or if he think poverty a misfortune, and as such, will not *patiently* submit to it.

Q. Is covetousness a great sin?

A. It certainly is, for the Holy Ghost says, that this sin *is the root of all evils.*—1 Tim. vi. 10. It is even a kind of *idolatry*, because the covetous man makes an idol of his money, and is content to lose God rather than his wordly goods. Hence proceed stealing, rapine, lies, perjury, frauds in buying or selling, hard-heartedness to the poor, &c. In short, they who are possessed with the inordinate love of riches, are easily induced to commit all sorts of crimes to acquire them: the riches they possess serve to nourish all the passions, and afford the means of gratifying them.

Q. What is the virtue opposite to avarice?

A. Liberality, which inclines us to share our goods freely with the poor; and whether rich or poor, we should beg of God that christian disengagement which weans our hearts from all earthly things.—*Psalms* lx. 1. *Luke* xi. 41. It is good also to think seriously, and often of death, when we must part with all earthly things; for *we brought nothing into this world, and doubtless we can carry nothing out of it.*—*Job* i. 21. 1 Tim. vi. 7.

Q. What is lust, or uncleanness?

A. Lust is an inordinate desire of sensual and carnal pleasures, and they who are guilty of it shall not inherit the kingdom of heaven.—*Gal.* v. 19.

Q. When is a person guilty of this odious sin?

A. A person is guilty of lust, not only when he commits any outward act, but likewise, when he wilfully, with delight or pleasure, hearkens to, looks upon, or thinks of any thing whatever, which any way moves him to this detestable sin.—*Job* xxxi. 1. *Eph.* v. 4, 5.

Q. Which are the principal considerations that ought to inspire us with a lively horror of uncleanness?

A. 1. The dreadful judgments of Almighty God upon those who are addicted to lust: it was chiefly to punish this sin, that the whole world was once destroyed by the flood; and that the cities of Sodom and Gomorrah were burnt with fire from heaven. Who knows the many judgments with which God punishes the unchaste, even in this world; as shame, pains, and poverty? and in the next, he will punish them with the torments of hell. For, “neither fornicators, nor idolaters, nor adulterers, nor the effeminate,

nor sodomites, shall possess the kingdom of God."—1 *Cor.* vi. 10. "The Lord reserves the unjust unto the day of judgment to be tormented: but especially those who walk after the flesh in the lust of uncleanness."—2 *Pet.* ii. 9, 10. 2. Besides the Holy Scripture, nature itself and reason condemn uncleanness, as contrary to modesty and natural decency, as well as to that justice and order which ought to govern in families and in civil society. 3. We ought to consider the many sins occasioned by lust; such as lying, deceit, unfaithfulness, the wrong done to others in their honour, goods, and health; the murders by abortion, or otherways desired or perpetrated, to hide the consequences of, or remove the obstacles to its gratification; to say nothing of the bad confessions and sacrilegious communions to which people are tempted by concealing it in confession.

Q. What are the disorders occasioned by lust in the soul?

A. They are—1. A great blindness in the understanding, as in the case of Solomon; 2. rashness; 3. want of consideration; 4. inconstancy; 5. self-love; 6. a horror of the world to come, and an excessive attachment to this present life. These are the unhappy progeny of lust; and they shew that even, in this world, the unchaste man begins his state of damnation.

Q. How do you prove that voluntary pollution is a mortal sin?

A. Out of *Gen.* xxxviii. 9. where we read, that Onan was struck dead by God for a terror to others for this shocking sin. Her also, his elder brother, was slain by God, as we read in the same chapter, v. 7: and it is generally thought by interpreters, that his sudden death was in punishment of the same sin of impurity.

Q. Are *lustful* kisses and touches mortal sins?

A. Yes; and divines generally teach, that with respect to impurity, nothing can be excused from the guilt of mortal sin, if it be *fully deliberate*. Hence in regard to sinful thoughts many grievously deceive themselves, who imagine that desires only are sinful; whereas every thought of any impure unlawful object, entertained with wilful pleasure, is a mortal sin. We must, however, distinguish, 1st. the involuntary suggestion; 2dly, the pleasure; 3dly, the consent to the pleasure or thought; 4thly, the desire or resolution of carrying it into execution. The first proposal of an evil

thought is no sin; nor is the pleasure attending that proposal, if the will totally refuses its consent to it; but the consent to the pleasure or thought is always sinful; and the guilt still increases by the desire or resolution of carrying it into execution.

Q. What are the remedies against impurity?

A. 1. Humble and fervent prayer; and a duly frequenting the sacraments. 2. A sense of God's presence. "How can I do this great wickedness, and sin against God."—*Gen.* xxxix. 9. 3. Self-denial, and keeping a strict guard on the exterior senses; that death enter not through those windows. 4. To shun the occasions; such as amatory songs, novels and plays: balls and vain parties, to which some parents rashly lead their children; and at which premature or ill-assorted attachments are often formed; thoughts, and an impatience of celibacy excited, incompatible with that indispensable purity of the virgin mind which always resists the first suggestion with the utmost vigour: for if a person seeks the occasion, or begins to dally or deliberate, he is certainly in great danger of being overcome.

Q. Which virtue is contrary to lust?

A. Chastity or purity, which gives us a horror of all dishonest thoughts, words, and actions, a precious gift which God bestows on the humble and obedient.—*Wisd.* viii. 21. *St. James* iv. 6.

ANGER.

Q. What is anger?

A. Anger is an immoderate or violent motion of the heart against any person or thing that displeases us.

Q. Is every degree of anger sinful?

A. No; there is a moderate anger which excites a person to do good or hinder evil, which may be called a just and virtuous anger. Such was the holy zeal of Phineas; whereas Heli was condemned, because he exerted not this holy anger against his wicked children. Of this anger we may understand that verse, *Ps.* 4. *Be angry and sin not.* It is however much more easy not to be angry *at all*, than to be angry without some fault, as *St. Francis de Sales* observes.

Q. Which are the vices that spring from anger?

A. Hatred, spite, revenge, fury, brawling, or confused clamorous words of passion, quarrels, sullenness, or a silence

of malice or contempt to provoke the adverse party, slanders, rash judgments, detractions, curses, oaths, even the horrible crime of murder is often committed in paroxysms of anger, and still oftener committed in thought and desire.

Q. Which virtue is opposite to anger?

A. Meekness, or patience, which makes us suffer after the example of Christ, all injuries, hardships, miseries, troubles, labour, and poverty, for God's sake.—*Luke* xxi. 19. *Eph.* iv. 32. *1 Pet.* ii. 23.

Q. What other remedy is there against anger?

A. To consider how to do all things, rationally and discreetly, with the eyes and light of faith, and to beg earnestly of God to bestow on us the virtue of humility. — *2 Cor.* iv. 17, 18. *Jam.* i. 17.

GLUTTONY.

Q. What is gluttony?

A. An inordinate desire for meat or drink.

Q. When does a person fall into the sin of gluttony?

A. When he eats or drinks too much; 2. when he is greedy; 3. when his meat or drink costs him too much; 4. when he seeks for delicacies. Eating and drinking are necessary to preserve our health; but we should beware of all excess, and should never eat or drink *merely* for the pleasure of eating or drinking.

Q. Which is the worst and most destructive kind of gluttony?

A. Drunkenness.

Q. What is drunkenness?

A. Drunkenness is drinking to excess, so as to lose our reason or senses, which is a mortal sin. It is also a mortal sin, wilfully to cause another to be intoxicated.

Q. What are the effects of drunkenness?

A. *Dulness* and *incapacity*, both in regard to temporal and spiritual duties: *irregularity* of the passions: *loquacity*, or an unbridled use of the tongue, in lying, swearing, and profane discourse: *scurrility*, in abusing and exposing our neighbour, &c.

Q. What remedies are there against the sin of drunkenness?

A. The principal are,—to avoid the company of drunkards: 2. to consider that drunkenness makes a man worse than a beast, and brings along with it beggary, diseases, and

damnation : 3. to reflect that our soul is more precious than the body; and that we are to eat in order to live, but not to live in order to eat.

Q. What virtue is opposite to gluttony?

A. Temperance, which bridles the inordinate desire of meat and drink, as well as all other disorderly passions.

Q. Is sobriety then a virtue which christians ought to study?

A. Yes; and therefore the Scripture exhorts us to *be sober and watch*, lest our hearts be overcharged with surfeiting and drunkenness.

ENVY.

Q. What is envy?

A. Envy is a sadness or repining at the worldly or spiritual good of our neighbour, or a rejoicing at his loss or distress.

Q. Whence does envy proceed?

A. Envy ordinarily proceeds from pride: for the reason we are sorry for our neighbour's welfare, or rejoice at his misfortunes, is, because we think that the welfare and good fortune of our neighbour lessens our own credit, and that his misery and misfortune increase it.—*Gen.* xxvii. 41, &c.

Q. Whom does the envious man resemble?

A. He resembles the devils or evil spirits, who continually go about to hurt us: for they cannot endure that man should be more fortunate and happy than themselves.—*1 Pet.* v. 8. He resembles also Cain, who, out of envy, killed his brother Abel.

Q. What are the usual effects of envy?

A. Calumny and detraction, the desire of the death, or ruin of a rival, &c.

Q. What is calumny?

A. Calumny is to invent something evil against our neighbour, by laying to his charge a false crime.

Q. What is detraction?

A. Detraction is speaking ill of our neighbour, when we know any thing against him.

Q. Are calumny and detraction often grievous sins?

A. Yes; they are directly contrary to charity; and a kind of murder, by destroying a person's character and good name.

VIRTUES, VICES, &c.

Q. What virtue is contrary to envy?

A. Brotherly love, which consists in wishing and doing good to our neighbour.

Q. By what other virtue is this odious vice overcome?

A. By humility; for whoever is truly humble is not sorry that his neighbour is more rich, more learned, and more esteemed than himself.

Q. What is sloth?

A. Sloth is an unwillingness, or laziness of mind to perform those duties which God requires of us.

Q. When is a person guilty of sloth?

A. When he does not take pains to know the things which every christian is obliged to know: 2. when he refuses to comply with the obligations of his state and calling: 3.^d when he spends his time in frivolous affairs, such as unprofitable visits, in gaming, &c.: 4. when he neglects the service of God, and uses no diligence to overcome his failings, or to advance in virtue.—*Matt.* xxv. 1, 2, &c. *Heb.* vi. 11, 12.

Q. Is sloth a great sin?

A. Sloth is always a sin, and often a mortal sin; for our Saviour assures us, that the unprofitable servant shall be cast into utter darkness, where there is weeping and gnashing of teeth—*Matt.* xxv. 30.; and that every tree that bringeth not forth good fruit, shall be cut down and cast into the fire.—*Matt.* vii. 19. Hence an idle unprofitable life is quite contrary to the gospel, which prescribes a watchful, laborious, and penitential life; and commands us to deny ourselves, to crucify the flesh, and work out our salvation with fear and trembling.

Q. What are the effects of sloth?

A. *Tepidity*, which is a coldness in devotion: *pusillanimity*, which is a cowardice to undertake what a person is able to perform: *aversion* for spiritual things: *weariness* of life: *inconstancy*, or a want of resolution to prosecute our christian duties.

Q. What virtue is opposite to sloth?

A. *Diligence*, which makes us zealous in the service of God, and in every other business that regards our calling and duty.

Q. How shall we know that we have this virtue?

SINS AGAINST THE HOLY GHOST.

Q. Say the sins against the Holy Ghost ?

A. 1. Presumption of God's mercy ; 2. Despair ; 3. Resisting the known truth ; 4. Envy at another's spiritual Good ; 5. Obstinacy in Sin ; 6. Final Impenitence.

A. There is no better sign of it than to fulfil our duty readily and cheerfully, (2 *Cor.* ix. 7. *Phil.* ii. 14.) in order to please God, and secure our eternal salvation.

SINS AGAINST THE HOLY GHOST.

Q. Why are these sins said to be against the Holy Ghost ?

A. Because they are committed through mere malice, and especially the third, which, above all the others, is a sin against the Holy Ghost, *viz.* : when a person knowing the truth, will nevertheless argue against it, and maintain what is not true. Any sin, however, committed out of malice, is said to be a sin against the Holy Ghost ; because, as we ascribe goodness to the Holy Ghost, so any sin of malice inasmuch as it is contrary to goodness, is said to be a sin against the Holy Ghost. In like manner, sins of *ignorance* are said to be against the Son, to whom wisdom is assigned ; and sins of frailty are said to be against the Father, to whom power is ascribed. But all sins, whether they be sins of ignorance, frailty, or malice, are equally against the three divine persons, who have all three the same divine nature, and the same hatred of sin.

Q. What is peculiar to these sins of malice ?

A. That they are seldom thought of by those who are guilty of them, and consequently seldom repented of in a proper manner.—*Matt.* xii. 32.

Q. What is presumption of God's mercy ?

A. Presumption is a vain confidence of obtaining salvation, without using the necessary means. This is the case of those who expect to be saved by faith only, without good works, without receiving the holy sacraments, and complying with the commandments of God and his church.

Q. What is despair of salvation ?

A. Despair is a diffidence in the mercies and power of God, as also in the merits of Jesus Christ, as if they were

not of sufficient efficacy to save us. This was the sin of Cain, when he said, *My sin is greater than I can deserve pardon* (Gen. iv. 13.); and of Judas, when *casting down the silver pieces in the temple, he went and hanged himself*.—Matt. xxvii. 4, 5.

Q. What is it to impugn or contradict the known truth?

A. It is to oppose from obstinacy, and more out of malice than ignorance, any known point of faith, or to pervert ignorant people, by forging lies and slanders against the church; as our adversaries do, when they assert that catholics worship images as Gods, and give angels and saints the honour which is due to God; or that the Pope, for a little money, gives leave to commit what sins we please; all which are abominable falsehoods. The Pharisees were also guilty of this sin when they ascribed the miracles done by Christ in confirmation of the truth, to the power of the devil.

Q. What is envy at another's spiritual good?

A. A sorrow and regret, because others have more grace, virtue, and perfection, than ourselves. And is not this apparently the case of sectarists, who scoff at and are troubled at the frequent fasts, prayers, feasts, and other religious practices of the catholic church, calling them *superstitions* and fooleries, because they have not these practices in their own churches?

Q. What is obstinacy in sin?

A. Obstinacy in sin is a wilful continuance in sin, after sufficient instruction and admonition.—*Heb. x. 26. 2 St. Pet. ii. 21.* Thus, Pharoah, though so often admonished by Moses, and afflicted with heavy judgments, yet remained obstinate, and died, in all appearance, impenitent.

Q. What is final impenitence?

A. Final impenitence is to die without any true sorrow for our sins, and is therefore directly contrary to the Holy Ghost, who invites all to repentance. It is that sin which shall neither be forgiven in this world, nor in the world to come; for without repentance there can be no pardon, and without pardon, no grace nor favour can be expected from God. Hence we may easily perceive the reason why these sins are called sins against the Holy Ghost, *viz.* because they bear a particular opposition to his grace, by which we are to be saved. As final impenitence and obstinacy in sin oppose the inspirations of God's grace calling us to repentance, so envy at another's spiritual good, opposes charity, without

SINS THAT CRY TO HEAVEN FOR VENGEANCE.

Q. Say the four sins crying to heaven for vengeance.

A. 1. Wilful Murder ; 2. Sodomy ; 3. Oppression of the Poor ; 4. Defrauding labourers of their wages.

which no one can be in the state of grace and salvation ; impugning the known truth opposes that which is to convert us from our errors and evil ways. Presumption sets itself in opposition to good works, without which, faith cannot save us ; and despair excludes us from the hopes of mercy. The reason why these sins are so rarely pardoned is, because men seldom do hearty penance for them ; whereas it is a certain truth, that by repentance, and the sacraments, they may all be forgiven, *final* impenitence excepted ; for as St. John says, i. 9. *If we confess our sins, he is faithful and just to forgive our sins, and to cleanse us from all iniquity.*

SINS THAT CRY TO HEAVEN FOR VENGEANCE.

Q. Why are these sins said to cry to heaven for vengeance ?

A. Because they are particularly shocking to nature and reason, and therefore they seem to cry to God to take vengeance of them. Wilful murder is evidently a crime of the blackest dye ; for who is not shocked at the very idea of depriving any of his fellow-creatures of his life ? We should all, therefore, be careful to restrain our anger and passion, which sometimes hurry people to the greatest acts of violence and fury.

Q. What is sodomy ?

A. Sodomy is a detestable sin against nature, to which the inhabitants of Sodom were particularly addicted ; and on that account God destroyed them with fire and brimstone from heaven.

Q. What is oppression of the poor ?

A. It is a cruel and unjust dealing with widows, orphans, or inferiors : for as they have not sufficient power to defend themselves, God himself undertakes their cause. Yes, the tears and groans of poor miserable persons ascend up to heaven, and the more insensible men are to their cries, the more does God take them under his protection.

Q. Say the (1) nine ways of being accessory to another person's sin.

A. 1. By Counsel ; 2. by Command ; 3. by Consent ; 4. by Provocation ; 5. by Praise or Flattery ; 6. by Concealment ; 7. by Partaking ; 8. by Silence ; 9. by Defence of the ill done.

Q. Is it a crying sin to cheat the poor labourer of his wages, either entirely or in part ; or to withhold the payment of them for a considerable time ?

A. Yes, because his subsistence depends upon his wages. This sort of injustice is worse, in some respect, than robbing on the high road : a public robber may be resisted by opposing force to force ; but what remedy has a poor man against his master, who breaks his word, and refuses to pay the wages he promised ? In the old law, God ordered the poor man's wages to be payed immediately.—*Deut.* xxiv. 15. *Eccles.* xxxiv. 25.

Q. How many ways may a person become accessory to another person's sin ? (1)

A. Yes ; a person may, and often does, make himself partaker and guilty of the sin of another ; for *he* undoubtedly sins, who counsels, commands, or consents to another's sin. He is guilty of sin who provokes another to evil ; who assists him to do it ; who defends the fact, or who does not hinder it when he can, and ought to prevent it. Thus, by the counsel and advice of Caiphas, Jesus was put to death. At the instigation of Herodias, John the Baptist was beheaded. 2. Masters, and those in power, often sin, by commanding those under them to do what is unlawful : 3. Also parents, by consenting too easily to the improper indulgence of their children. You may perhaps say, that such a person is old enough to know his duty, and if he does it not, he will be lost by his own fault. True ; *the wicked man shall die in his sins* : but remember what follows in Scripture, *his blood shall be required at your hands*. 4. If you provoke another to swear, to lewdness, and passion, you share in his guilt. 5. The same may be said if you praise and flatter a person in his sins, in order to please him and make him your friend ; for flattery is a snare, or as the ancients called it, a net of honey, in which many souls are caught, and remain entangled in sin. "*The sinner is praised in the desires of his heart, and the unjust man is called blessed.*" Or if you sanction, by your presence or

THE THREE EMINENT GOOD WORKS.

Q. Which are the three eminent good works ?

A. 1. Prayer ; 2. Fasting ; 3. Alms-deeds.

support, stage performers, in a profession incompatible with holiness of life. 6. If you knowingly harbour a thief, you sin by concealment ; and also, if you partake of stolen goods, or by silence connive at the sins of others, as Heli connived at his two sons, Hophni and Phineas ; and lastly, you sin if you defend those who do wrong. In some cases, a person is obliged even to make restitution when the actor or perpetrator will not, as in the case of servants, who allow their master's property to be injured or taken away. It is our duty, therefore, to examine ourselves upon these and other particulars, and not to aggravate our own personal guilt by the sins of others.

THE THREE EMINENT GOOD WORKS.

Q. Why are these called *eminent good works* ?

A. Because they are particularly recommended to us in Holy Scripture, as having an especial force to appease God's anger, and to obtain of him those favours and blessings we stand in need of (*Job. i.*) ; and all other good works may in some measure be reduced to these three. For, as man is possessed of soul, body, and external goods, by prayer he makes God an offering of his soul ; by fasting, of his body ; and by alms-deeds, of his external goods. Under the name of *prayer* are comprehended various exercises of piety, as hearing mass, saying the seven penitential psalms, the office for the dead, &c. *Fasting* comprehends all other bodily austerities and mortifications ; and *alms-deeds*, all offices of charity which we can do to our neighbour for the love of God. By prayer we subject our soul to God, acknowledging our total dependance on him ; by fasting or mortification, we bring into subjection the body which otherwise is apt to rebel against the spirit ; and by alms-deeds we sacrifice to God our riches, by applying them to the relief of our fellow-creatures. We must consider prayer as the great and important duty of all christians : we cannot live well, if we do not pray well ; but, in order to make our prayer more effectual, we must add to it alms-deeds and fasting, according to our ability. These are called by St. Austin, the *wings* of prayer, by which it ascends to heaven.

THE THREE EVANGELICAL COUNSELS.

Q. Say the three evangelical counsels.

A. 1. Voluntary Poverty; 2. Perpetual Chastity; 3. Entire Obedience.

THE EVANGELICAL COUNSELS.

In the Gospel some things are commanded, and some are only advised or counselled. For instance, to forgive injuries, is a command of strict obligation to all: but for a rich man to sell all his estate, is not a command, but a counsel, so that a christian is left to his own choice whether to do so or not.

Q. What is *voluntary poverty*?

A. Voluntary poverty is the leaving of all things to follow Christ. "If thou wilt be perfect," says our Lord, "go and sell all thou hast, and give to the poor, and thou shalt have treasure in heaven."—*St. Matt.* xix. 21.

Q. What is perpetual chastity?

A. Perpetual chastity is a voluntary abstaining from marriage, and all carnal pleasures, for the love of God.

Q. Is the state of virginity more perfect than that of marriage?

A. Yes, it is; for Christ himself was born of a virgin, and counselled virginity, though he did not command it. *There are Eunuchs*, said he, *who have made themselves Eunuchs for the kingdom of heaven's sake. He that can receive it, let him receive it.*—*Matt.* xix. 12. And St. Paul says, He that gives his virgin in marriage does well, but he that gives her not does better.—*1 Cor.* vii. 38. In the same chapter, he says, "Art thou loosed from a wife, seek not a wife." And again, *1 Tim.* v. 11, 12, he says, "that widows who make a vow of chastity, and afterwards marry, have damnation, because they make void their first faith," that is, their *vow of chastity*; for such is the interpretation of this text given by the 4th council of Carthage, (canon 104) and all the holy fathers.

Q. Who was the first that taught marriage to be better than virginity, and persuaded priests and nuns to marry?

A. Jovinian, who was condemned as a heretic, long ago, as we learn from St. Austin.—*Her.* 82. His example was followed by Luther and the first reformers.

Q. What is perpetual obedience?

A. Obedience is a voluntary subjection to another's will

THE FOUR LAST THINGS.

Q. Which are the four last things to be remembered?

in all that is not sin, that so we may more perfectly deny ourselves and our own wills. This Christ has taught us by his own example; for he was obedient to our Blessed Lady and St. Joseph.—*St. Luke* ii. 51. Obedience is better than sacrifice; and is a great help to perfection, because it roots out of the heart the *pride of life*, by subjecting our judgment, will, and liberty to the will of another. The obedient man shall speak of victories.—*Prov.* xxi. 28.

Q. Are these gospel counsels great helps to the perfect observance of God's commandments?

A. Yes: and as such they are recommended to us by Christ and his saints. Hence, in every age, thousands of religious, impressed with a lively idea of eternal things, have consecrated themselves to God by vows of poverty, chastity, and obedience, in opposition to the three great impediments of our salvation, *viz.* the *lust of the flesh*, the *lust of the eyes*, and the *pride of life*. By the vow of poverty, the religious renounce all title to the things of this world, so as to have nothing which they can properly call their own. By the vow of chastity, they renounce all carnal pleasures; and by the vow of obedience, they give up their own will to follow that of God, in the person of their superior. Now, though we are not obliged to follow these evangelical counsels, we should have a great esteem of them, as helps to preserve us in virtue and the love of God; and should endeavour to practise them, in some degree, according to our state of life. Although we are not obliged to embrace evangelical *poverty*, we are at least obliged not to indulge an immoderate love of the riches or things of this life: we must be poor *in spirit*. Although we have not bound ourselves by the vow of *chastity*, yet we are obliged to refrain from unlawful pleasures, lustful thoughts, words, and actions. Although we have not bound ourselves by a vow of *obedience* to the will of another, yet we are obliged to obey those superiors whom God has placed over us, whether in church or state.

THE FOUR LAST THINGS.

In all thy works remember thy last end, and thou shalt never sin.—*Eccles.* vii. 40.

Q. Why are these called the four last things?

A. 1. Death ; 2. Judgment ; 3. Hell ; 4. Heaven.

Q. What benefit have you by the frequent memory of these last things ?

A. Very great benefit : in all thy works remember thy last end, and (1) thou shalt never sin.—*Eccles.* vii. 40.

A. Because death is the end of life, and the last of all things that occur in this world. The general judgment is the last of all judgments, from which there is no appeal to any other tribunal. Hell is the last of all evils to be inflicted on sinners, and in that bottomless pit they must remain without any relief. Heavenly glory is the last blessing to be conferred on the good ; a blessing they will never lose.

Q. What good effect will follow from our remembering these last things ? (1) The reason then why there is so much wickedness in the world is, because people do not seriously think on these four last things. A little solid reflection on death, judgment, and the fire of hell, would inspire us with a holy fear of offending God, and effectually dissipate the charm that fascinates us to this vain world and its transitory pleasures.

Q. What considerations are proper respecting death ?

A. 1. That death is most certain, and that no one can possibly avoid it.—*Heb.* ix. 27. 2. That the hour, the place, and the manner of our death, are quite uncertain, so that many die when they least expect it. 3. That after death, there is an end of all things as to this world, and that the vanity of this world will then be clearly seen. 4. That we shall die but once. 5. That at death every one will grieve for the evil he has done, and for leaving undone the good which he ought to have done ; so that it must be the greatest folly to do that now, which then he will wish not to have done.

Q. Which is the best preparation for death ?

A. A good life, and to be often doing penance for our sins ; for it is most likely that we shall die as we have lived.

Q. What follows after death ?

A. Judgment.

Q. What ought to be our sentiments respecting judgment ?

A. We ought to consider and believe firmly, first, that we shall undergo a *particular* judgment at the hour of death, and a *general* judgment at the end of the world: (*Heb.* ix. 27. *Apoc.* xiv. 19.) and that on this judgment will depend our eternal lot, whether we shall be the most happy or the most miserable creatures that God has made. 2. That all our thoughts, words, actions, and omissions, since we came to the use of reason, shall be examined by the supreme judge, who knows all things; and from whose judgment there can be no appeal. 3. That the law of God, the life and words of our Saviour Jesus Christ will be the rule by which we shall be judged. 4. That this judgment will be immediately put in execution, without shewing either pity or mercy.—*Heb.* x. 31.

Q. What do you understand by hell?

A. Hell is the place of punishment which God has prepared for all such as die in mortal sin: it is the place or prison of the damned, where they *shall be tormented day and night for ever and ever* (*Apoc.* xx. 10.): there they *shall weep and howl, and gnash their teeth; the worm of conscience shall always gnaw them, and the fire that torments them shall never be extinguished.*—*St. Mark* ix. 45. Hell is a place of infinite pain: there is the pain of sense, the pain of loss, and the pain of eternity.

Q. What is the pain of sense?

A. To be tormented in fire.

Q. What is the pain of loss?

A. To be deprived for ever of the sight and enjoyment of God.

Q. What is the pain of eternity?

A. A consciousness which the damned have, that their torments will never have an end.

Q. Are many mortal sins necessary to damn a person?

A. One is sufficient: the devils were condemned for one, which was a sin of pride.

Q. What is heaven?

A. Heaven is that glorious place of happiness which God has prepared for all his faithful servants. There the blessed shall suffer no kind of evil, either in regard to body or soul (*Apoc.* vii. 16): they shall abound with all good things.—*Ps.* xxxv. 9. They shall see God face to face, in company with Jesus Christ, his Virgin Mother, and all the saints.—*I Cor.* xiii. 12. *Heb.* xii. 23, 28. Their bodies shall be

glorious, immortal, active, vigorous, and shining bright as the sun.—1 Cor. xv. 42. They shall possess everlasting joy and happiness, without any danger or apprehension of ever losing it; in a word, *the eye hath not seen, nor the ear heard, nor hath it entered into the heart of man what things God hath prepared for those who love him.*—1 Cor. ii. 9. *Jo. xvi. 22.*

THE FRUITS OF THESE CONSIDERATIONS.

1. O Lord, give me grace, every day, to think seriously on my last end. 2. Grant, that through thy great mercy, I may die like a good christian, in the state of grace. 3. I will endeavour to do penance for my sins in this life, in order to escape thy severe judgments prepared for sinners in the next. 4. I will mortify my inordinate passions, and strive to lead a holy life, that through the merits of Jesus Christ, I may deserve hereafter to enjoy the bliss and happiness of thy heavenly kingdom. Amen.

CHAP. VIII.

THE CHRISTIAN'S RULE OF LIFE.

Q. Of what Religion are you?

A. By the grace of God, I am a Christian. (*a*)

THE TRUTH OF THE CHRISTIAN RELIGION.

This is eternal life, that they may know thee, the only true God, and Jesus Christ, whom thou hast sent—John xvii. 3.

Q. What is religion?

A. Religion in general is the worship of God, as our Creator, our benefactor, and absolute master.

NOTE.—(*a*)—In these days of scepticism and irreligion, young persons ought to be instructed more fully than they generally are, in the evidences and ground-work of christianity, as they will otherwise be exposed to considerable danger from the general prevalence of latitudinarian principles in the world. We have, therefore, in this chapter, made a considerable addition to the Catechism, and compressed within a small compass the chief proofs of christianity, for the sake of such as are more advanced in age, and have made some proficiency in the christian doctrine.

Q. Are we under any obligation of worshipping God?

A. Most certainly, we are under a strict obligation of worshipping God: it is even the first and most essential of our duties. In effect, what is more just than to adore, serve, and praise the Supreme Being who created us, and who daily bestows on us innumerable favours?

Q. What kind of worship do men owe to God?

A. Men owe to God an *interior* worship, because God is a spirit, and ought to be adored *in spirit and truth*. Without this interior worship, the outward is mere show and mockery.

Q. But do we not owe to God also an *exterior* worship?

A. Yes, we owe to God an exterior worship: 1st. because God made the body no less than the soul, and therefore the body ought to honour him in a certain way; 2dly, because man ought to honour God in a manner conformable to his own nature, and therefore ought to manifest his interior sentiments by exterior actions.

Q. Have mankind always acknowledged this right which God has to our interior and exterior worship and service?

A. Yes, as appears from the history of all nations, which have unanimously agreed in acknowledging the necessity and importance of religious worship.

Q. But have they agreed to worship God in the same manner, so as to have the same religion?

A. No, we find that different religions have prevailed in the world: there have been many false, but only one true religion.

Q. What is the true religion?

A. To serve the true God in a true way, that is, in the manner which he himself has appointed.

Q. What is a false religion?

A. It is either when we serve a false God; or when we serve the true God, but in a false way, that is, contrary to his nature or to his word.

Q. Which are the four chief religions that have prevailed in the world?

A. The Heathen, Mahometan, the Jewish, and Christian.

Q. Which of these are false?

A. The Heathen and Mahometan are false.

Q. Who are the Heathens or Pagans?

A. They who serve many Gods, that is, many whom they call Gods, but which are no Gods, because there is but one

only true God [and therefore no other beside him can be God]. The heathens have some sense of natural religion, by following the light of their own reason, although this is depraved by sin and bad habits. St. Paul, in his Epistle to the *Romans* (chap. i.), describes, in strong colours, the corruptions of the Pagans.

Q. Who are the Mahometans or Turks?

A. They who serve the true God in the manner prescribed by the false prophet Mahomet, whose doctrines are contrary to the nature of God, and his will revealed to us.

Q. Who are the Jews?

A. They who serve the true God, according to the law of Moses.

Q. What is the Jewish religion?

A. A covenant between God and the children of Israel, delivered by God to Moses, and by Moses to them.

• **Q.** Why were the children of Israel called Jews?

A. Because they lived in the land of Judea (which had its name from the tribe of Judah), as we are called Englishmen, because we live in England.

Q. Is the Jewish religion true?

A. It was formerly a true religion, that is, it was once a right way of serving God, but it is not so now.

Q. How do you know it was once so?

A. Because they owned and served no other but the One true God, in a true way, and according to his own will and appointment.

Q. How do you know that the way in which they served God was according to his own will?

A. For two reasons:—1st. because its doctrines were suitable to the nature of the true God: and 2dly, because it was revealed and appointed by God himself, being delivered by him to Moses, and by Moses to the children of Israel.

Q. How do you know it was delivered by God to Moses?

A. By the miracles which God wrought by Moses; and by the wonders that were seen at his receiving it from God; as, also, by the prophecies he spoke, which proved he was sent by God—(Here it may be proper to relate some of these miracles.)—See *Exod.* vii. viii. ix. x. *Exod.* xx. 24. *Numb.* xi, &c.

Q. Might not Moses deceive the people in these works?

A. No, for several reasons: first, Because the nature of

these miracles was such, that they could not be counterfeited. 2dly, They could not be wrought by the devil, because they were done in confirmation of a holy religion which was against the devil's interest. 3dly, They had the testimony of the magicians themselves, that they were wrought by the *finger of God*. 4thly, There were several standing miracles that went along with this religion, and which confirmed what Moses had done.

(N.B. Here it may be proper to inform children of the manna with which God miraculously fed the Israelites in the desert: of the waters of jealousy; (*Numb. v. 18, 19.*) of the double increase every sixth year.—*Lev. xxvi.*)

Q. Was there any other proof to shew that the Jewish religion was divine?

A. Yes, there was the confirmation of many prophets among the Jews, who not only wrought miracles, but foretold many things that came to pass.

Q. How does this prove the Jewish religion?

A. It proves that those prophets were sent by God; and because they confirmed that religion, we must look upon it as confirmed by God.

Q. Where have you an account of this religion of the Jews?

A. In the five books of Moses, sometimes called the Pentateuch.

Q. How are you sure that these books give us a true account?

A. Because the books were written for, and put into the hands of those very persons, who knew the truth of all that was written, and who had them read in public every Sabbath day. 2dly, Because the whole commonwealth of the Jews was established upon this foundation, and many burdensome laws were imposed upon them, which they would never have submitted to, but upon their knowledge of the truth of these things.

Q. How do you know that these are the books that were first written?

A. They are allowed to be so by the great body of the Jews themselves, and have been conveyed down (from father to son) to our time, as divinely inspired.

Q. How can you be sure that these books have not been altered?

A. Because the whole nation of the Jews was governed,

and their rights determined by these books in all cases, and therefore it was every one's interest to keep them from alteration.

Q. If these things be so, why is not the Jewish religion the right way of serving God *now*, as well as formerly?

A. Because the Jewish religion was appointed only for the Jews, and that, too, only for a time, till the Christ or promised Messiah should come. (*a*)

Q. Is this Christ or promised Saviour already come?

A. Yes, because the time appointed for his coming is now elapsed by all possible computations, even according to the Jews themselves.

Q. If Christ be come, must not the christian religion be true?

A. Yes, and all men ought to embrace it.

NOTE:—(*a*)—In viewing the past and present forlorn condition of the Jews, we may certainly conclude, that either the Jewish covenant is abolished, or that they lie under some notorious guilt, for many ages; and can they tell us what this is, except *contemning and crucifying the Messiah*? Again, nothing can be alleged by the Jews in favour of Moses, but what may equally be applied by christians in behalf of Jesus Christ; and, therefore, to object as they do, that Christ's coming is deferred because of the sins of the people, is as absurd as to say, that a physician's coming is deferred, because of that disease which he is appointed to cure. We may also observe, that there are three things very remarkable as to the Jews,—their *number*, their *dispersion*, and their *adherence to their religion*. Without adverting to the *natural* causes of these particulars, the *providential* reason of them may be, that they might furnish every age and every nation of the world, with the strongest arguments for the christian faith: not only as these particulars are foretold of them, but as they themselves are the depositaries of these and other prophecies which tend to their own confusion. Their *number* furnishes us with a sufficient cloud of witnesses who attest the truth of the Old Testament: their *dispersion* spreads those witnesses through all parts of the world; their *adherence* to their religion makes their testimony unquestionable. Nothing is more clear than that God's covenant with Abraham and the Jewish nation was founded on the expectation of the Messiah, and that the promises of a Saviour were interwoven with all the parts of the ancient revelation. (See *Deut.* xviii. 15; *Jer.* xxxi. 31; *Jer.* iii. 16; *Psa.* cx. 4; *Isai.* xviii. 21; lxxv. 17; lxxvi. 22; *Gen.* xlix. 10; *Mal.* i. 3; *Isai.* lix. 20; xlix. 8; lxi. 1; *Jer.* xxiii. 6.)

Q. Who are the christians?

A. They who serve the true God in the faith, and according to the laws of Jesus Christ, the founder of the christian religion.

Q. What is the christian religion?

A. A new covenant between God and man, through Christ; in which covenant several mercies are promised by God, upon certain conditions to be performed by us.

Q. How do you know that the christian religion is a true religion?

A. Because the christians serve the one only true God, the maker and governor of the world, in a true way, and according to his own will and appointment.

Q. How do you know that the christians serve God according to his own *will*?

A. Because the doctrines of this religion are not only suitable to the nature of God, but were actually revealed and appointed by God himself.

Q. How does it appear that the christian religion was revealed and appointed by God himself?

A. From the miracles which Jesus Christ and his apostles wrought in confirmation of it.

Q. How do you know that these miracles were wrought by God, and not by the devil?

A. Because they were contrary to the devil's nature and design.

Q. How were they contrary to the devil's nature?

A. The devil is conceived by all to be an evil spirit, whose whole desire is to hurt mankind; whereas Christ's miracles were, in their very nature, good works, as being works of mercy and charity.

Q. How were they contrary to the devil's design?

A. It is the design of the devil to draw men into misery and sin, whereas the design of Christ's miracles was to make us holy, good, and happy.

Q. Is not the exact completion of the prophecies of the Old Testament concerning Christ a striking proof of his religion?

A. Yes; and the accomplishment of the prophecies which Christ himself delivered, affords another irresistible evidence of the divine original of christianity.

Q. Besides miracles and prophecies did Christ do any thing else in proof of his religion?

A. Yes, he laid down his life in confirmation of it; and, as a sign and proof of his authority, he said, *that he would rise again the third day*, which he did accordingly.

Q. How are you sure that he rose again?

A. Because at different times he shewed himself alive to several persons, on one occasion to five hundred brethren at once: he eat and drank with his disciples, and conversed with them for the space of forty days.

Q. Did he give any further proof of his religion?

A. Yes, he ascended up into heaven in the presence of his disciples, and thus shewed that God approved of what he had done.

Q. How do you know that he was in heaven?

A. Because two angels testified that he was there; and he sent down the Holy Ghost upon the Apostles, as he had promised.—*Acts*, i. & ii.

Q. How do the several gifts and powers, given by the operation of the Holy Spirit of God, prove that Christ was in heaven?

A. Two ways: first, because, in bestowing these gifts and powers, he fulfilled his promise to the apostles (for he said he would go to heaven, and would thence send down the Holy Ghost, the Comforter, upon them; bidding them remain at Jerusalem in expectation of that event): and 2dly, because these gifts and powers were, by their wonderful nature, an evident proof of their being given by God.

Q. Who were these apostles that received these gifts?

A. Twelve poor ignorant men, chosen out of the rest of the Jews, by Christ, to preach his religion to all nations.

Q. Why did Christ make choice of such mean persons for this great work?

A. He did it as a further proof of his religion, by shewing that it was not contrived by the wit, nor carried on by the power of men, but only by the wisdom and power of God working with them in those gifts.

Q. What were those gifts?

A. They were of different kinds; but chiefly the gifts of knowledge, of languages, and of miracles.

Q. What was the gift of knowledge?

A. A power whereby they were enabled immediately to understand every thing necessary to be known, and to teach it to others.

Q. How does it appear they had this gift?

A. Because they were poor, ignorant men, and yet taught such things as the most learned men could never attain to before, and which they themselves could not have known, had they not been taught by God.

Q. What was the gift of languages?

A. A power by which they were enabled to speak any unknown language, as they had occasion for it, in preaching the christian religion to different nations.

Q. How does it appear they had this gift?

A. They gave an instance of it on the day of Pentecost (*Acts ii.*), and it was by the help of this gift they travelled and converted so many different nations.

Q. What was the gift of miracles?

A. A power of doing any great and extraordinary work that the wisdom of God thought fit, for the proof of their being sent by him.

Q. How does it appear that they had this gift?

A. We not only read many instances of it in Scripture, but it would have been impossible, without this, to have converted any nation to such a religion as the christian.

Q. Why do you say it would have been impossible, without the gift of miracles, to convert any nation to the christian religion?

A. On account of the difficulties which the Apostles had to contend with: for these were such that nothing but the clearest evidence of the power of God working with them, could overcome.

Q. What were those difficulties?

A. They were to overcome the strongest prejudices which education, custom, law, vice, and interest could give, besides the utmost opposition from the princes and powers of the world.

Q. What was the reason of this?

A. Because this religion was not only too holy for that vicious age, but was also intended to overturn all other laws and rites of religion in the world. Every thing, therefore, was against the reception of the christian religion; and yet it was received in the greatest part of the world by the preaching and miracles of the Apostles.

Q. In what books do we find an account of the christian religion?

A. In the books of the New Testament, which were all written either by the Apostles themselves, or by such per-

sons as were with them, and had the very best means of information, and therefore were able to give a true account.

Q. But might not these writers deceive the world?

A. No, they neither would nor could deceive the world.

Q. Why do you say that they would not deceive?

A. Because they could have no interest in it, but were exposed to the utmost misery, which they knew would be the consequence of their doctrine; and, at last, they died in confirmation of it.

Q. Why do you say that they could not deceive?

A. Because the facts they attested were of a public and interesting nature, and if they had advanced any thing contrary to truth, they must immediately have been convicted of falsehood; especially as they lived in a learned, inquisitive age, which would, out of curiosity, as well as interest and prejudice, examine the truth of what they said.

• Again, since the books of the New Testament have been received for so many ages, as the writings of the men whose names they bear, it rests with those who impugn their authority, *to prove* the forgery. If, then, the history of the New Testament be credible (and no history can be more so), the christian religion must be true. For if the things related to have been done by Jesus and his followers, by virtue of powers derived from him, are not sufficient to prove a divine mission from God, nothing can prove it. Add to this, that in every respect, Jesus perfectly answered the description which the ancient prophets had given of the promised Messiah in the Old Testament; and therefore we may justly conclude, that a religion, supported by such an extraordinary accumulation of evidence, must be true; and that all men who pretend to be guided by proof, are bound by the most sacred obligations to embrace it as such, and to make it the rule of their conduct.

OBJECTIONS.

Q. But, with such a mass of arguments, or rather of evidence, in favour of christianity, how comes it, that many persons affect to doubt its truth, or even to reject it as an imposture?

A. Such persons either do not examine these proofs, or they wish them false, or want to distinguish themselves by the singularity of their opinions: that is to say, infidelity arises from negligence, from vicious habits, or from vanity. Infidelity sometimes arises from negligence, when men de-

vote their time and their attention so entirely to their interests or their pleasures, as to think of nothing else, and eventually to exclude every other occupation. Such persons not unfrequently become practical Atheists, and live as if there were no God, no moral law in the universe. Infidelity frequently arises from vicious habits, when men give themselves up to practices prohibited by religion; and thus make it their interest that religion should be false. Finally, some men wish to acquire the reputation of superior judgment or superior courage, by rejecting opinions and doctrines generally believed and revered by the rest of the world.

Q. Are not these causes of infidelity frequently united?

A. Yes, the first naturally leads to the second; and as vice darkens the understanding, ignorance generally accompanies it; and ignorance almost invariably engenders pride.

Q. Does not experience confirm the truth of this observation?

A. Yes, experience teaches us that men invariably begin to neglect the duties of religion, before they question the truth of its doctrines; or, in other words, that they lose their morality before they renounce their faith.

Q. May not doubts in religious matters sometimes arise from a habit of attending more to the obscurities of religion than to the evidence of its proofs?

A. Yes.

Q. Why should there be any obscurities in religion?

A. Because both the nature of the Divine Being, and his operations must, in many respects, surpass human comprehension, and consequently be obscure. For a being of so confined a capacity as man cannot possibly comprehend the boundless perfections of the Almighty; in other words, finite cannot comprehend infinite.

Q. Are there not mysteries in nature as well as in religion?

A. Yes, the visible world teems with wonders, and half the processes of nature, such as the propagation of animals; the production and growth of vegetables, &c. &c. are mysteries as impenetrable to human reason as the ineffable secrets of the divine essence, or the wonderful means of redemption. Men do not, however, contradict and reject the former as they do the latter, because the former interfere

not with their passions and prejudices, which the latter tend to control or to suppress.

Q. From the multiplicity of religions may we not form a presumption that they are all human inventions and impostures?

A. No, we cannot, any more than from the abundance of bad coin we are to conclude that there is no good; on the contrary, the counterfeit always supposes, and indeed proves the existence of the reality.

Q. Is there any danger in rejecting christianity?

A. Yes; for should it prove true, endless misery is the portion of him who rejects it; while, should it prove false, it exposes the believer to no inconvenience hereafter, and procures him many advantages at present.

Q. What advantages does it procure him at present?

A. In the first place, christianity furnishes him with the most powerful motives to virtuous exertion, which naturally and generally leads to reputation, health, and competence. Secondly, it assuages the pangs of sickness and misfortune, by a firm confidence in the merciful dispensations of Providence, and an intimate conviction, that sufferings in this life are so many earnestings of happiness in the next. Thirdly, it banishes the doubts that perplex the mind of the unbeliever, and also the fears and anxieties about futurity, that never fail to haunt him in hours of solitude and reflection. Fourthly, it dispels the horrible gloom which death throws over human life, and represents this earth as not the grave of its inhabitants, but as the nursery of intellectual beings, where, by a good and virtuous life, we are to qualify ourselves for that happiness which the common Father designs for the immortal inheritance of all his faithful servants.

Q. What inference do you draw from this latter observation?

A. That since, on the one side, all is fear and danger, and on the other all is hope and security, it would be the utmost infatuation not to adhere firmly and decidedly to the side of religion as a real revelation from God.

Q. But we see in the world many different societies of Christians, Catholics, Lutherans, Calvinists, &c. all professing to believe the christian religion, and yet all holding opposite doctrines; can they all be revealed by God?

A. No; Almighty God, who is the sovereign truth, cannot contradict himself by revealing opposite and contradictory doctrines.

Q. Can you assign any good marks by which we may certainly know which is that true church or society of christians, established by Christ to teach his sacred truths to all nations?

A. Yes, there are four principal marks, which clearly point out the true church of Christ from all others which assume that name:—1st. She must be that church which was established by the Apostles. 2. She must be that which has continued, without any interruption, from the times of the Apostles to the present times, by a continual succession of lawful pastors.—*Matt.* xxviii. 19, 20. 3. She must always have preserved the unity of her faith, never varying in her formularies of faith, but constantly believing all the articles revealed by Jesus Christ and his Apostles, and cutting off from her communion all those who would alter, retrench, or add one single article to her belief. 4. She must, at all times, have taught the different nations by her pastors, teachers, and preachers, according to the command which she received from her Divine Master.—*Mark* xvi. 15. Now these four marks agree to the Roman catholic church, and to no other.

Q. Where do we find that these are the marks of the true church of Jesus Christ?

A. In the New Testament; and 2dly, in the second general council, an. 381. “I believe *one, holy, catholic, and apostolic* church.”—See *Matt.* xvi. 18. *St. John* xiv. 16, 17; xvi. 13.

Q. But considering the divisions of the christian world, is it not uncharitable to suppose the whole church of Christ to be in one communion?

A. No; because Jesus Christ has told us (*John* x. 16.) that there shall be but *one fold* under *one* shepherd, and *St. Paul* says, there is *one* body, and *one* spirit.—*Eph.* iv. 5. One Lord, ONE FAITH, *one* baptism, one God. Of this one body, Christ is the head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God (*Colos.* ii. 19).; and therefore, they who are no part of this body, have no share in his spirit.

Q. Is it the tradition of all ages, that christians are bound to be members of *one* and the *same* visible church, and that to oppose the authority of this church, is the crime of spiritual rebellion? *Matt.* xviii. 17.

A. Yes, most certainly it is. In the third age, the christian world was divided, as it is at present, into a variety of

sects. Yet let us hear how St. Cyprian, a learned father of the church, and who lived at that time, expresses himself on this subject : " There is but one God and one Christ ; and one church ; and one faith ; and the people, with the glue of concord, joined into one solid body. Unity is incapable of division. Neither can a body, if *one*, be disjointed, torn, and mangled to pieces. To leave this original unity, is to forfeit life, being, and the state of salvation." *Lib. de Unitate Eccles.* Ed. Ox. p. 85. Accordingly, we find that the Novatians, who were a numerous sect in the fourth age, and agreeing with catholics (*a*) in *fundamentals* were yet declared by the general council of Nice, an. 325, can. 8. to be *out of* the catholic church. We find also that the second general council treated the Quartodecimans in the same manner, as did St. Austin the *Donatists*, a sect, at that time, extremely extended in Africa. " You are with us," says he, " in baptism, in the creed, in the other sacraments of God. But in the spirit of unity, and in the bond of peace ; lastly, *in the catholic church, YOU ARE NOT with us.*" For which he gives this reason, because they do not communicate *with the whole*, wheresoever it is. It is, therefore, a manifest delusion, to suppose that the one true church of Christ, which we profess in the creed, can be made up of all the jarring sects of Christendom, as many protestants pretend ; for, in this case, there would be no such sins as heresy and schism, which, however, are expressly condemned in Holy Scripture, as *manifest works of the flesh*, excluding men from *the kingdom of God*.—Gal. v. 19, 20, 21. (*b*)

NOTE—(*a*)—St. Cyp. Ep. 76.

NOTE—(*b*)—They who are not of the catholic church, unless excused by invincible necessity, or by invincible ignorance, may be guilty either of heresy or schism ; of heresy, if they obstinately reject the catholic faith ; of schism, if they reject the catholic communion ; and of both heresy and schism, if they reject both the faith and communion of the catholic church.

THE CHRISTIAN'S RULE OF LIFE.

Q. Who was the founder of the Christian religion?

A. Jesus Christ, the Son of God, who came down from heaven to teach us the way to heaven.

Q. What rule of life must we follow, if we hope to be saved?

A. We (2) must follow the rule of life taught by Jesus Christ.

Q. What are we bound to do by this rule?

EXPLANATION.

Q. If Christ had not come down from heaven to be our teacher, would not our present condition be very miserable?

A. Yes, no better than that of Pagans, who worship stocks and stones for gods, and give themselves up to all manner of vice. Judge, then, how much you ought to esteem the gift of true faith, by which you are taught to know God, are made his adopted children through Jesus Christ, and heirs of his eternal kingdom. This favour is so great, that St. Paul, writing to the Ephesians, seems to want words to express it; for he calls the grace of christianity *the unsearchable riches of Christ*, and *the mystery hidden from eternity in God*.—Ephes. iii. 9. But we are now to consider what Jesus Christ requires of his followers, in order to be saved by him.

Q. What must a person do to be saved? (2) The very word *christian* signifies one who believes in Jesus Christ, and professes to live according to what he has taught. We are, therefore, to make the law of Christ our rule; this we are to consult upon all occasions; for it will teach us what is right and what is wrong; what we are to do, and what we are to leave undone.

Q. Is there any salvation for those who will not observe the rule of life taught by Jesus Christ?

A. We are bound always (3) to hate sin, and to love God.

Q. How must we hate (4) sin ?

A. Above all other evils ; so as (5) to be resolved never to commit a wilful sin, for the love or fear of any thing whatsoever.

Q. How must we love God ?

A. (6) Above all things, and with our whole heart.

Q. How must we learn to love God ?

A. We must beg of God to teach us, " O my God (7) teach me to love thee !"

Q. What else must we do ?

A. We must often think (8) how good God is,

A. No, Certainly ; Christ is the *way*, the *truth*, and the *life* ; they who disbelieve or despise his doctrine, cannot be in the way ; instead of truth they follow a lie, and, in the end, will meet with death instead of eternal life. It is, therefore, highly important that every christian should know well and practise the law of Christ, that he may comply with the duties and obligations of a christian.

Q. What is a short abstract of the whole duty of a christian ? (3)

Q. What are we to hate above all other evils ? (4) Yes, you are to consider sin as the worst thing in the world, as the work of the devil, as most hateful to God, and most destructive of your true interest and happiness.

Q. What then is the character of a true christian ? (5)

Q. Are we obliged to love God more than riches or pleasures, more than our friends or even our very selves ? (6) Let every christian, therefore, say with St. Paul, " Who shall separate me from the love of God ? Shall tribulation, distress, or famine ? Shall danger, persecution, or the sword ? Neither life nor death, nothing shall diminish the love I bear to Jesus Christ."—*Rom. viii. 35.*

Q. What must we beg of God above all things ? (7) Without this love of God we cannot be in the way of salvation. *He that loveth not remains in death.*

Q. What must you often think on ? (8) Did we often

(9) often speak to him in our hearts ; and always seek to please him.

Q. And does not Jesus Christ teach us also to love one another ?

A. Yes ; he commands us to love all persons without exception, for his sake.

Q. In what manner are we to love one another ?

A. In God, and for God ; so as to (11) wish well to all ; and pray for all ; and never to (12) allow ourselves any thought, word, or deed, to the prejudice of any one.

Q. And are we also to love our enemies ?

A. Yes, we are ; not only by (13) forgiving them from our hearts, but also by wishing them well, and praying for them.

consider what great things God has done for us ; that he loved us from all eternity ; and loved us even when we were his enemies, we should be ashamed not to love him in return. And as there cannot be a greater happiness than to love God, so there cannot be a greater misery than not to love him : this is even the greatest punishment of hell.

Q. When does it appear that we love God ? (9) In all your actions you are to please God ; but the great misfortune is, that we seek to please ourselves, instead of seeking to please God.

If we love God, we shall also love our neighbour, who is made to his image and likeness. For he that says, he loves God, and hates his brother, is a liar, says St. John. Our Saviour never pressed any duty more upon his followers than this of fraternal charity : “ by this, says he, the world shall know that you are my disciples, if you love one another.” Thus it appears that the whole law moves, as it were, upon two hinges, the love of God, and the love of our neighbour.

Q. Who have fraternal charity ? (11)

Q. How may we know whether we have this fraternal charity ? (11)

Q. Who offend against fraternal charity ? (12)

Q. How are we to behave to our enemies ? (13)

Q. What other rules does Jesus Christ give us ?

A. (14) To deny ourselves, to take up our cross, and to follow him—*Matt.* xvi. 24.

Q. What is meant by denying ourselves ?

A. (15) The renouncing of our own will, and going against our own humours, inclinations, and passions.

Q. Why are we bound to deny ourselves in this manner ?

A. Because our natural inclinations are prone (16) to evil from our very childhood, and if not curbed and corrected by self-denial, (17) will infallibly carry us to hell.

Q. But, if I know that such a person is my enemy, that he takes a pleasure in doing me an ill turn, and in speaking falsely of me, cannot I resent such treatment, and behave to him in like manner ?

A. No; however this may be agreeable to the common practice of the world, and to our corrupt nature, it is quite contrary to what Christ teaches us, both by word and example. His dying prayer was for his very executioners. *Father forgive them, for they know not what they do.*

Q. Which are the chief sins against charity ?

A. A forgetfulness of God, and a contempt of spiritual things, a hatred or dislike of our neighbour, and an inordinate love of creatures and of ourselves.

Q. What does Christ require of his true disciples ? (14) To worldlings this seems a hard saying: *deny yourselves, and take up your cross* ; but it will be much harder to hear from Christ, that terrible sentence at the last day: *go ye cursed into everlasting fire.* According to St. Bernard, hell burns nothing but *self-will* ; let us therefore renounce our own perverse will, lest it prove the occasion of our eternal damnation.

Q. What does self-denial consist in ? (15)

Q. What are our natural inclinations prone to ? (16) Therefore they must be curbed and corrected by self-denial.

Q. What will be the consequence, if you follow your natural inclinations ? (17) Hence it is clear, that our un-

Q. What is meant by taking up our cross ?

A. (18) Patiently submitting to, and willingly embracing the labours and sufferings of this short life.

Q. And what is meant by following Christ ?

A. To follow Christ is to walk in his footsteps, by an imitation of his virtues.

happy self-seeking and gratifying ourselves in this world, is really *hating ourselves*, because of the mischiefs it brings upon us, both for time and eternity; and, on the other hand, the denying and renouncing of ourselves in this world, is the best way of *loving ourselves*, because it procures for us the greatest goods, and finally brings us to our Sovereign Good, who is God himself, in everlasting glory.

Q. How may we sanctify the labours and sufferings of this life ? (18) Patience, says St. James, has a perfect work; it will make all our labours and sufferings turn to a good account: let us therefore beg of God the virtue of patience, which is so necessary for us. We must also remember, that all persons have their cross in some shape or other: Christ our Lord was not, one hour, of his whole life without suffering. "It behoved him to suffer, says the Scripture, and so to enter into his glory;" and can we, his followers, therefore, pretend to seek another way than that which he chose for himself? We ought also to consider that we are sinners, and as such, have deserved to suffer everlasting torments; whereas our sufferings here are for a short time, and, if patiently submitted to, will merit for us an eternal weight of glory in heaven. But these crosses, from which none can be exempt, are different according to each one's age, rank, and situation in life. With respect to some persons, sickness is their cross, or some bodily infirmity; to others, it is poverty, or hard labour; to others it is some domestic affliction, some interior trial, or living with a person of a difficult temper, &c. Now, under these crosses, and all the disappointments that we meet with, we must endeavour to possess our souls in patience, ever remembering that all things work together for the good of those who love God.—*Rom. viii. 28.*

Q. Are we obliged to follow Christ ?

A. Yes, Christ says to all: "I have given you an example, that as I have done, so you do also."—*John xiii. 15.*

Q. What are the virtues we are to learn of him?

A. (19) To be meek and humble of heart; (a) to be obedient unto death; and seek to do, in all things, the will of his father.

To be a christian, is to conform to Christ, and to deviate from him, is in effect to be a heathen. I am in vain a christian says St. Bernard, if I follow not Christ by imitating his virtues.

Q. Christ does not require of us what is impossible; he does not say to his followers, learn of me to work miracles, to cure the blind and the lame, or to raise the dead to life. What then does he require of us? (19) No person can plead here any excuse: it is a lesson that every one may learn. As humility is the foundation of all virtue, and pride the root of all evil, let us often say this short prayer: "O dear Jesus, teach me to be meek and humble of heart." But it is easy to think ourselves humble, when we are not so; for pride is a subtle evil that is apt to impose upon us, unless we are upon our guard. If we are *really* humble, we shall have a mean opinion of ourselves; we shall be ready to acknowledge our weakness and misery: we shall be fully persuaded that whatever we suffer, it falls short of what we deserve; and hence we shall receive all the chastisements of Providence with an humble submission to the divine will.

Q. Which is the second virtue we are to learn from our heavenly master? (a)

Q. What is obedience?

A. Obedience is a virtue which teaches us readily to embrace, and to perform whatever is commanded us, either immediately by God himself, or by our lawful superiors. This virtue of obedience is almost inseparable from humility, and is particularly necessary for young people, whose self-conceit leads them into precipices, and is the usual cause of their ruin. As the disobedience of our first parents brought sin into the world, and all manner of evils, so a spirit of independence, a desire of being our own master, and of living and acting according to our inclinations, without being controlled by rule or law, is one of the greatest wounds which sin has left in the soul of man; it is the source of the worst of our passions. Now, the virtue that

Q. Which are the enemies the christian (26) must fight against (21) all the days of his life?

A. The devil, the world, and the flesh.

Q. Whom do you mean by the devil?

A. (22) Satan, and all his wicked angels, who

heals this wound, is holy obedience, which keeps all the passions in subjection to the law of God, and strikes at the root of that pride which always affects liberty and independence.

Q. Who is the great pattern of obedience?

A. Christ our Lord, whose whole life was one continued exercise of obedience. All the thoughts, words, and actions of his mortal life, were the fruits of obedience; they were all levelled at doing his Father's will, and obeying his commands. "I came down from heaven (says he) not to do my own will, but the will of him that sent me." For thirty years, Christ lived with his blessed mother and St. Joseph, in all obedience and subjection, serving them in the meanest offices, and working with his reputed father at his mechanic trade. How ought this great example of the eternal Son of God, thus subjecting himself to his creatures, to inspire us with the like sentiments of submission and obedience to the lawful commands of those whom God has placed over us.

Q. Is not that part of Christ's church which is here upon earth called *the church militant*?

A. Yes.

Q. Why is it called the church *militant*? (20) We must fight our way to heaven against a set of cruel, deceitful, and obstinate enemies.

Q. How long is this warfare to last? (21) The time of a true and settled peace is not to come, till after many a conflict and many a victory: our spiritual enemies will never let us alone, either in life or death.

Q. Who is it that is always seeking to draw us into sin? (22)

Q. Why does Satan, and the wicked spirits that dwell in the air, mortally hate us, and seek to draw us into sin?

A. Because they know that we were created to fill up the places which they forfeited by sin. Hence they envy us, and never cease to employ a thousand tricks and artifices to draw us away from God, into the pit of sin and damnation.

are ever seeking to draw us into sin, that we may be damned with them.

Q. Whom do you mean by the world ?

A. All wicked company, and all (24) such as love the vanities, riches, and pleasures of this world better than God.

Q. Why do you number these amongst the enemies of the soul ?

A. (25) Because they are always seeking, by word or example, (25) to carry us along with them in the broad road that leads (26) to damnation.

It is, however, a comfortable reflection, that they can employ no force against us, to do us any hurt, unless we unhappily yield to their suggestions; the great king of heaven, in whose cause we fight, will never forsake us in this warfare, if we do not first forsake him. Now, if God is for us, it matters little who is against us. The devil himself knowing how little he can do against us by his own power, has recourse to foreign help, and has unhappily engaged the world and the flesh to side with him as auxiliaries in this warfare; and these can do us far more harm than all the powers of darkness.

Q. What is the proper description of worldlings ? (24)

Q. What are worldlings always seeking ? (25)

Q. Where does the broad road of the world lead to ? (26)

Our Blessed Redeemer often pronounced his woes against a wicked world, which is made up of the lust of the flesh, of the lust of the eyes, and the pride of life. In the choice of company young people cannot be too cautious: the close union they form one with another, if founded not on virtue, but on a mutual love of idle dissipation and loose gratifications, must be highly pernicious. Youth, health, and vigour of spirits are apt to inspire them with a congeniality of sentiments in favour of an unbounded indulgence of their passions; but this sympathy of indulgence, which they dignify with the respectable name of friendship, is, in effect, no better than a combination against virtue and morality.

Q. Which are the most dangerous of all our enemies ?

Q. And what do you mean by the flesh ?

A. (27) Our own corrupt inclinations and passions, which are the most dangerous of all our enemies.

Q. What must we do to hinder these enemies from dragging us along with them to hell ?

A. We must always watch, pray, and fight against all their suggestions and temptations.

Q. Whom must we depend upon in this warfare ?

(27) Although the world be a dangerous enemy, because it requires great courage to go against the current of its maxims and practices, and to despise its allurements and censures, yet the flesh is a still more dangerous enemy, because it is a *domestic* enemy that is always at hand; for we cannot fly from ourselves; the flesh is like a traitor within us that holds a correspondence with our enemies without, the world and the devil, and is ever ready to open to them the gates of the soul. Every person must be sensible of this from his own experience, and must allow that his evil inclinations and passions are ever in opposition to the spirit of God, and violently inclining him to take part with the world and the devil. These evil inclinations are what St. Paul styles the *old man* that is corrupt, the *carnal man*, or the *desires of the flesh*, which he positively declares must be resisted, and brought into subjection. "If you live according to the flesh, you shall die; but if by the spirit you mortify the deeds of the flesh, you shall live."—*Rom. viii. 12, 13.*

St. Paul, in the 6th chap. of his Epistle to the Ephesians, tells us what sort of armour we are to provide ourselves with against these three enemies of our salvation. He particularly recommends the *shield of faith*, that is, a strong and lively belief of the great truths of the gospel; also, the *helmet of salvation*, that is, a great confidence in the power and goodness of God, who is ever ready to defend those who put their trust in him.

The Apostle also recommends the *word of God*, as a *spiritual sword*, which serves in a double capacity, both to defend us, and to annoy the enemy. But this sword must be accompanied with *all prayer*, and *supplication*, and *watchfulness*, agreeably to the doctrine of our Redeemer, who

A. (28) Not upon ourselves, but upon God alone.

tells us to *watch* and *pray*, lest we be overcome, because, though the spirit be willing, the flesh is weak, and will certainly yield, unless supported by the grace of God.

Q. May we depend upon ourselves? (28) No; if we build in the least upon our own strength, we build upon a sandy bottom, which will give way at the first shock of trial or temptation. We must imitate the wise man, who, as our blessed Saviour tell us, (*Matt* vii. 24.) builds his house upon a rock, so as to be proof against all storms and floods. He that trusts entirely in God, and not in himself, is the wise man that builds upon a rock which can never fail him; but he that puts any confidence in himself, is the foolish man, because the bottom he builds upon is mere sand, that cannot support the least weight. Let us, therefore, put our whole trust in God, saying with holy David, "the Lord is my rock, and my fortress; whom shall I fear?" You will perhaps say, that *to watch, and pray, and to fight* against our natural inclinations, is a hard lesson: I own it, but it is absolutely necessary, for we must either do this, or suffer ourselves to be overcome, and condemned to eternal torments. But can you, as a generous soldier of Christ, hesitate what part to take, if you consider the crown of immortal glory prepared for you hereafter? Let us suppose, that an earthly king should say to you: "Provided you will submit to a little restraint, and do violence to yourself for *one hour*, I will engage to procure for you during the rest of your life, all the honours, all the riches, and pleasures, which you can desire." Would you hesitate a single moment what to do? Now, our whole life, how long soever it may be, is not one hour, nor even one minute, when compared with eternity. There is no proportion whatever between a limited time, and an eternity that never ends. When, therefore, for the sake of pleasing God, and securing your salvation, you put a restraint upon yourself, and resist the temptations of the world, the flesh, and the devil, you may say with truth: "behold, I have merited an eternity of happiness; for the God whom I serve has promised to bestow this on me." Think then only of that eternity, which is to make you for ever happy, and you will be encouraged to fight valiantly the battles of our Lord against the world, the flesh, and the devil.

CHAPTER IX.

THE CHRISTIAN'S DAILY EXERCISE.

CATECHISM.

Q. WHAT is the first thing you should do in the morning?

A. I should make the sign of the cross, and (1) offer my heart and soul to God.

Q. What should you do next?

A. I should (2) rise diligently, dress myself modestly, and entertain myself (3) with good thoughts.

Q. What are those good thoughts?

A. Such as thoughts on (5) the goodness of God, who grants me this day to labour in it for (6) the salvation of my soul; which day perhaps may be my last.

EXPLANATION.

Whatever you do in word and in deed, do all in the name of the Lord Jesus Christ.—Colos. iii. 17.

This daily exercise of a christian contains an excellent and easy method of sanctifying all our actions, so as to make them pleasing and meritorious in the sight of God. To be good christians, it is not necessary to perform any extraordinary actions, provided we perform our common actions extraordinarily well, and with the view of pleasing God.

Q. What must you offer to God in the morning? (1)

Q. May you indulge sloth in the morning? (2) No; that you may have time to say your prayers, rise *diligently*.

Q. How must you dress yourself? (3)

Q. In dressing yourself, how must *you entertain yourself*? (4)

Q. What are you particularly to consider? (5)

Q. And what should you do after you have put on your clothes?

A. I should (7) kneel down to my prayers, and perform my morning exercise.

Q. How should you perform the first part of your morning exercise?

A. I should bow down my whole soul and body to adore my God; and offer myself to his divine service.

Q. How should you perform the second part of your morning exercise?

A. I should give him thanks for his infinite goodness to me, and to all his creatures; and desire to join with all the angels and saints in blessing and praising him.

Q. How should you perform the third part of your morning exercise?

A. I should crave pardon, from my heart, for all my sins; and beg that I may rather die than offend my God any more.

Q. How should you perform the fourth part of your morning exercise?

Q. What are you to labour for every day? (6) and not merely for this world.

The thought that *perhaps this day may be your last*, ought to make you more fervent in praying to God for his grace to keep you out of sin.

Q. Which posture is the most proper for prayer and the performance of your morning exercise? (7) Although the posture of *kneeling* be not absolutely necessary, because a person may pray, whether walking, sitting, or lying down, yet still, kneeling is the most respectful and decent way of paying our homage to God, and therefore is here recommended.—Observe that the chief parts of your morning exercise are these four: 1. To adore God, who is your first beginning and your last end. 2. To thank him for all his graces and blessings. 3. To beg his pardon for all your past sins. 4. To offer him all the actions of the day, and to beg his blessing on them.

A. I should offer up to God all my thoughts, words, and actions of the day; and beg his blessing on them.

Q. And what prayers should you say after this?

A. I should say the Our Father, the Hail Mary, and the Apostles' Creed; and make acts of faith, hope, and the love of God.

Q. Should you do any thing else?

A. I should pray for my friends and for my enemies, for the living and for the dead; and beg mercy, grace, and salvation for all. Then I should conclude by desiring our (*a*) blessed Lady to be a mother to me, and by recommending myself to my good angel, and to all the court of heaven.

Q. Is this all a good christian should do by way of morning exercise?

A. No: for he ought also, if he has time and opportunity, (12) meditate (13) in the morning,

Q. May we omit our morning or evening prayers out of human respect; because others may reflect on us, or laugh at us?

A. No; that would be a false bashfulness: for we are never to be ashamed of doing what God requires of us.

Q. How do you recommend yourself to your angel guardian?

A. "O angel of God, to whose holy care I am committed by the divine goodness, be my Protector in every danger of soul and body."

Q. Who will be a mother to you, if you desire it? (*a*) and therefore recommend yourself to her protection, and to all the happy saints and angels, who may be called the *Court of Heaven*.

Q. If a person has time and opportunity, what ought he to do in the morning? (12)

Q. What is *meditation*?

A. To meditate is to think on some pious subject, for example, on death, judgment, heaven, or hell, or on the

on his last end, or some other devout subject, and (14) hear mass with attention and devotion.

sufferings of Christ, in order to excite in our heart pious affections, and then to form good resolutions for the amendment and regulation of our life.

Q. Why ought a good christian to meditate daily on some devout subject?

A. Because it is one of the best means to secure our salvation. To succeed in any business of consequence we must think of it, and take proper measures to ensure its success. In like manner, to succeed in the business of salvation, which is certainly a most important and difficult work, we must often think seriously on the most proper means to be used, and resolve to put them in practice. Now these considerations and resolutions form the chief part of meditation, or mental prayer.

Q. Is mental prayer as necessary as vocal prayer?

A. Yes, and even more necessary in some sense: a person may pray without speaking a word, or moving his lips. But merely to repeat a prayer out of your book, is not praying; unless the heart goes along with it, it is only lip-service, which God rejects.

Q. What makes the great difference between a good and a bad christian?

A. The good christian thinks or meditates often on his *last end*; the bad christian thinks only on his worldly concerns. Hence it is the want of consideration that occasions so much wickedness in the world. *The whole world*, says the prophet Jeremy, *is made desolate, because there is none that thinketh in his heart.*—xii. 11.

Q. Which is the most proper time for meditation? (13) The morning is generally looked upon as the most suitable, in order to regulate the actions of the day; and at night we are to examine how far we have been wanting to our good resolutions.

Q. What do you say of a person who knows the truths of religion, but never thinks or meditates seriously on them?

A. He is like one who has in his house plenty of excellent food, but will not make use of it; and in that case he must die of hunger.

Q. Besides meditating in the morning, what should a good christian do, if he has time and opportunity? (14) So

Q. What should you do at the beginning of every work or employment?

A. (15) I should offer it up to God's service, and think that I will do it, because it is his will, and in order to please him.

Q. And what should you do as to your eating, drinking, sleeping, and (a) diversions?

A. All these things I should use with moderation, and do them because such is the will of God, and with a good intention to please him.

Q. By what other means should you sanctify your ordinary actions and employments of the day?

great are the advantages of hearing mass with attention and devotion, that we should never willingly omit to assist at this holy sacrifice. St. Chrysostom says, "That the angels are so well acquainted with the efficacy of the mass that they are in expectation till it begins; judging it the most favourable opportunity to obtain favours for us of Almighty God."

Q. What is the reason why we derive so little profit from the holy mass?

A. Because we go to it with so little sense of the immense treasures which are designed for us by this holy sacrifice: as if the precious blood of our Lord Jesus Christ were of small account to obtain for us the pardon of our sins; to appease the divine justice; to acknowledge worthily the favours God hath done us; and to merit for us the kingdom of heaven.

Q. Every lawful work or employment may be sanctified by a *good intention*: to have this good intention what are you to do? (15) This intention of pleasing God should be often renewed in the course of the day, and especially at the beginning of any new work or employment.

To preserve the life God has given you, it is necessary to eat, drink, sleep, &c.; but these actions which are common to the brute creation, should be ennobled, by performing them in a rational manner, and as becomes a christian. "Whether you eat or drink, or whatever else you do, do all to the glory of God," says St. Paul.—1 Cor. x. 31.

·A. (16) By often raising up my heart to God whilst I am about them, and saying some short prayer to him.

Q Why are we cautioned against gluttony and drunkenness?

A. Because mankind are prone to indulge too much in these animal actions: we must observe, therefore, due moderation and sobriety, lest by gluttony and drunkenness we lose the kingdom of God. (*a*)

Q. How may servants and labourers make their common works, which are done for hire, acceptable to God? (16) By thus raising up our minds to God, though for an instant only, we may make our common actions a sort of uninterrupted prayer, and an exercise of divine love.

The happiness of heaven consists in loving God, who is our chief and Sovereign Good: but unless we first learn to love him *in time*, that is, in this life, we can never expect either to see him, or love him hereafter in eternity. For this life is a kind of apprenticeship to the next. Let us therefore constantly say this short prayer to God, in imitation of St. Vincent of Paul. O my God, teach me to love thee, &c.

Q. Do we not daily receive numberless blessings from God?

A. Yes, certainly. God not only gave us our being, he also preserves it every moment of our life. We have so necessary a dependence on him, that should he withdraw his preserving hand, we must instantly fall into our original nothing. The light does not depend so much on the sun, as we do on God. *In him we live, move, and are.* From how many misfortunes does his love protect us! Why are we not blind, lame, or mad, as many thousands are in the world? It is owing to the goodness of God, who bestows upon us whatever blessings we enjoy in this life, and therefore we should make him a daily return of thanksgiving and love. Now, what he calls for is our heart and affections. *Son, give me thy heart.*—Prov. xxiii.

(*a*) In the choice and enjoyment of our pleasures, we should be careful to observe these two rules, which both reason and religion dictate: 1. To decline all those pleasures which are hurtful, and followed with repentance: 2. Not to indulge in any pleasures to *satiety*.

Q. What should you do as often as you hear the clock strike ?

A. I should turn myself to God, and say to him, O my God, teach me to love thee in time and eternity.

Q. What should you do as often as you receive any blessing from God ?

A. I should endeavour immediately to make him a return of thanksgiving and love.

Q. What should you do when you find yourself tempted to sin ?

A. I should (17) make the sign of the cross

Q. What is temptation ?

A. A temptation is a proposal made to the soul, to induce her to commit sin ; or it is any thought alluring to sin, and this thought becomes sinful, if we take pleasure in it, but not if we reject it. The great point is, therefore, to resist the temptation at the very beginning, and to do as your catechism tells you. (17)

Q. What tricks does the devil make use of to induce us to consent to his suggestions ; for all his force consists in craft and deceit ?

A. The devil's common artifice is, to hinder us, if possible, from knowing, or considering the evil of the sin to which he tempts us : he represents, therefore, the pleasure of sin in lively colours, and makes it always appear far greater than it really is, and at the same time magnifies the trouble and difficulty of resisting and abstaining from it. But who does not see the great illusion there is in all this ? For, 1st. The evil which is in sin is the greatest of all misfortunes. 2. The pleasure of sin is but for a moment, and is followed by vexation, sadness, and remorse. 3. The trouble of resistance continues not long, and a sweet and pleasing consolation follows it : it merits heaven, and frequently the deliverance from many other temptations. I beseech you, therefore, not to be imposed upon by the false representations of the devil, who is the great enemy of your salvation ; but say to yourself in the time of temptation, " What ! shall I, by consenting to sin, lose the grace of God, and make myself the object of his just indignation ? Shall I run the risk of damning myself eternally, for the

upon my heart, and call upon God as earnestly as I can, saying, Lord save me, or I perish.

Q. And what if you have fallen into sin?

A. I should cast myself in spirit at the feet of Christ, and humbly beg his pardon, saying, (18) Lord, be merciful to me a sinner.

Q. What should you say when God sends you any cross, or suffering, or sickness, or pain?

A. I should say, (19) Lord, thy will be done: I take this for my sins.

wretched pleasure of a wicked thought, of an unchaste desire? Shall I, a poor worm, basely rebel against a merciful God, and ungratefully trample on the blood of my crucified Saviour, which he hath so freely spilt for my salvation?"

When you are so unfortunate as to fall into sin, you must not remain in it, nor provoke God by new sins; but immediately endeavour to appease his anger by a hearty act of contrition. Nor should a person fret, vex himself, or lose courage in consequence of experiencing his own weakness; but after detesting with all his power the offence he has committed against God, and fervently imploring the assistance of his divine grace, let him return again to the way of virtue, with new courage and confidence in the mercies of his Redeemer.

Q. What are you to say after committing a fault? (18)

A. This world is a vale of tears, and therefore we must expect to meet with trials and afflictions in some shape or other. The great point is, to make a christian use of our sufferings, and to possess our souls in patience. On these occasions we should call to mind, that our Lord has redeemed us by suffering unspeakable torments, and that we, as his members, are also to work out our salvation by bearing the cross that is laid upon us. How many, in consequence of being afflicted here, are now happy in heaven, who otherwise, with the rich glutton, would be lamenting in the flames of hell. Sufferings are a sort of coin which God puts into our hands by which we may gain Heaven, if we take them in a spirit of penance for our sins.

Q. How do you make an act of resignation to the divine will? (19)

These little prayers are called *ejaculations*, or *aspirations*;

Q. And what other little prayers should you say to yourself, from time to time, in the day?

A. Lord, what wilt thou have me to do? O teach me to do thy holy will in all things. Lord keep me from sin. May the name of our Lord be for ever blessed. Come, my dear Jesus, and take full possession of my soul; Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever shall be, world without end. *Amen.*

EVENING EXERCISE.

Q. How should you perform your evening exercise?

A. I should say the Our Father, the Hail Mary, and Belief, together with the acts of faith, hope, and love of God, &c. as I did in the morning.

for by these short but ardent dartings of the heart we aspire to God, and nourish the spirit of devotion. A great part of devotion consists in these short and fervent addresses to God: for they are in the nature of spiritual wings to the soul, and serve to lift her up and unite her to God, the great object of her love. Hence they have always been much recommended by the servants of God: for being *short*, they burden not the memory, nor impede any business;—being *fervent*, they raise our dull souls and excite to devotion, and being *frequent*, they renew our attention to God's presence, and put us in mind of our duty.

EVENING EXERCISE.

As God is our *first beginning*, inasmuch as we were made by him, so is he also our *last end*, because we are made for him: and, therefore, as we ought to begin the day with him by morning prayer, so we ought to *end* the day in his company by evening prayer. Morning and evening prayer are like the two daily meals of the soul, that ought not upon any account to be omitted, lest the soul should grow languid and sick for want of her daily food: and if upon any occasion we are hindered from taking these meals, at their

Q. And should you not always join with the family in saying the Litanies and other evening prayers which are usually said in Catholic families?

A. Yes; as also in the daily examination of conscience.

Q. How should you prepare for your evening examination of conscience?

A. I should place myself in the presence of God, as I usually do at the beginning of all my prayers, and beg his light and help to know my sins, and to be sorry for them.

At proper time, we must be careful to take them afterwards, at the first opportunity; which is what we never fail to practise in regard of our *bodily* meals.

Q. Is it better to *join* with the family in saying the Litanies, and other evening prayers, than to say them by ourselves?

A. Yes, because prayer made in public is more efficacious than when made in private. *Where two or three are gathered together in my name, says Christ, there am I in the midst of them.*—Matt xviii. 20.

Q. Is it not very advisable, that parents and masters of families should assemble their servants and children, and thus join together in saying the Litanies and other evening prayers?

A. Yes, for as they take care that their family shall not want their daily corporal food, so they ought to be still more careful that their souls do not *starve* for want of spiritual sustenance, that is, for want of assembling them to prayer, and seeing that they are regular in their spiritual duties. We see how the attentive hen gathers together her chickens under her wings; the same ought a master to do spiritually for his family, by assembling them together, and putting them under the protection of Almighty God by public prayer. This joining together in prayer is an excellent practice, which should descend from father to son, in order to preserve in the family a spirit of religion, and draw down upon it heavenly blessings.

Q. Is not the daily examination of conscience one of the principal parts of our evening exercise?

Q. How should you make your examination of conscience?

A. (20) I should consider how I have spent

A. Yes, and therefore it is much recommended by spiritual writers, as a powerful means to overcome bad habits, and to avoid relapsing into sin. By this examination, we discover the daily faults we have committed, in order to amend and avoid them; which otherwise, by being neglected, might lead to greater sins. Another advantage of this examination is, that by it our confessions are made more easy; and lastly, by judging ourselves now, we prepare ourselves for judgment hereafter, and so prevent an unprovided death.

Q. Is it a good practice to place ourselves often in the presence of God, by considering that he is intimately present with us, and beholds all our thoughts, words, and actions?

A. Yes; and this we should do particularly at the beginning of prayer, as the best remedy against distractions.

Q. In examining your conscience, what are you chiefly to consider? (20)

Q. As every person has something *particular* in his nature, and is more inclined to some vices than to others, is it not highly necessary to examine into these particular infirmities of our natural disposition, in order to conquer them?

A. Yes, and therefore, he who knows himself to be most subject to *anger* and *passion*, must be very *exact* and *constant* in his examination of this fault every evening, and should beg pardon of God for whatever he has said or done in consequence of his passion. Again; if you find that *vanity* is your prevailing temper, that is always putting you upon the *adornment* of your person, and catching every thing that *compliments* or *flatters* your abilities, be sure not to spare or forget this temper in your evening examination; but confess to God and lament every vanity of thought, or word, or action, that you have been guilty of, and resolve to be more upon your guard the following day. In this manner should all people act with regard to their *chief failing*, to which their nature most inclines them, and at the same time should impose on themselves some penitential work, which may restrain them from returning so readily to their sins.

the day from morning till night ; in what manner I have performed my prayers and all other duties ; what blessings I have received from God ; and what offences I have been guilty of against him, by commission or omission.

Q. What acts should you perform after your examination of conscience ?

Q. As all states and employments of life have their particular *dangers* and *temptations*, and expose people more to some sins than others, ought not every christian, to make it a part of his evening examination, to consider whether he has not fallen into such sins as are common to his state of life ?

A. Yes ; for as our business, or condition of life has great power over us, so nothing but watchfulness as to this point, can secure us from those temptations to which it daily exposes us. The *poor man*, from his condition of life, is in danger of *repining and uneasiness* ; the rich man is most exposed to *sensuality and indulgence* ; the *tradesman* to *lying and unreasonable gains*, and so in every other state of life.

Q. How must we conclude this self-examination ?

A. By exciting in our souls a real horror and sincere sorrow for our sins, and being seriously resolved to amend our life. The neglect of this is one of the principal reasons why some draw so little benefit from this exercise : for while they are solicitous to find out all their failings and imperfections, they superficially pass over the important duty of humbling themselves before God, and making acts of sorrow for them. But particularly, if your conscience reproach you with having committed a mortal sin, you should conceive an extreme regret for having offended so good and great a God, and should resolve to confess it as soon as possible. It is really surprising how any person can hazard the loss of his soul by living on in the state of mortal sin, which he knows is so odious to God. Mortal sin alone makes the great difference betwixt an angel in heaven and a devil in hell ; and every sinner, so far as he sins, becomes a friend of the devil, and carries on his work against God. Let those who wallow in the mire of sin without any dread or fear of punishment, look upon such insensibility with horror, as a snare of the devil to blind them, and involve them with himself in a miserable damnation.

A. I should recommend my soul into the hands of God, with the best dispositions I can, of love and conformity to his blessed will, as if I were to die that night.

Q. How should you finish the day ?

A. (21) I should observe due modesty in going to bed ; entertain myself (22) with the thoughts of death ; and endeavour to compose myself to rest at the foot of the cross, and to give my last thoughts to (23) my crucified Saviour.

Q. How do you make an act of faith ?

A. O eternal Truth, who hast revealed thyself to men, one God in three Persons, Father, Son, and Holy Ghost, I believe in thee. O Jesus Christ, the Son of God, my Saviour and Redeemer, who hast died for us all, I believe in thee. I believe all the divine truths which thou, my God, hast taught us by thy word and by thy

Q. What must you observe in going to bed ? (21)

Q. What thoughts must you entertain yourself with ? (22)

Q. To whom must you give your last thoughts ? (23) and think how different is that soft bed you indulge in from the hard bed of the cross on which Jesus Christ expired, shedding for you the last drop of his precious blood. As at the beginning of the day, you begged of God the grace to live well, so at the end of it, you should beg of him the grace to die well. The end we make of every day is a figure of the end we shall one day make of our lives, and therefore we should finish every day as we wish to finish the last day of our lives. In composing yourself to rest, think on your grave, and how quickly death, of which sleep is an image, will be with you, and what your sentiments will then be of all worldly vanities. You may also say this short prayer : " In the name of our Lord Jesus Christ crucified, I lay me down to rest ; bless me, O Lord, defend and govern me, and after this short and miserable pilgrimage, bring me to everlasting happiness. Amen."

Church, because thou hast taught them, who art the sovereign truth ; and I had rather die than call in question any of these truths.

Q. How do you make an act of hope ?

A. O my God, who art infinitely powerful, and infinitely good and merciful, who hast made me for thyself, and redeemed me by the blood of thy Son, and promised all good through him ; I firmly hope for mercy, grace, and salvation from thee, through the same Jesus Christ my Saviour ; resolving, on my part, to do all that thou requirest of me.

Q. How do you make an act of the love of God ?

A. O my God and my all, infinitely good in thyself, and infinitely good to me, I desire to praise thee, bless thee, and glorify thee for ever. O take possession of my whole soul, and make me for ever a servant of thy love.

Q. How do you make an act of the love of your neighbour ?

A. O my God, thou hast commanded me to love every neighbour as myself, for thy sake ; O give me grace to fulfil this commandment. I desire to love every neighbour, whether friend or enemy, in thee and for thee. I renounce every thought, word, and deed, that is contrary

Q. How may you sanctify your sleep, which forms about one third part of man's life ?

A. I must go to bed, not merely to indulge my natural inclination for repose, but from a motive of duty and religion, viz. to obey the order of God, to regain new strength to serve him, and to honour that repose which God eternally enjoys in himself, uniting my sleep to that which Jesus Christ took here upon earth. If you awake in the night, say some short prayer to God, and think how many religious persons are then employed in singing his praises, whilst you, at your ease, are taking your repose.

to this love. I forgive all that have in any way offended me; and I beg thy mercy, grace, and salvation for all the world.

Q. How do you make an act of contrition for your sins?

A. O my God, who art infinitely good, and always hatest sin, I beg pardon from the bottom of my heart for all my offences against thee; I detest them all, and am heartily sorry for them, because they offend thy infinite goodness, and I beg I may rather die than be guilty of them any more.



*Acts of Faith, Hope, and Charity, recommended
to the frequent Use of the Faithful.*

A Prayer to be said before these Acts:—

O Almighty and eternal God, grant to us (1) the increase of Faith, Hope, and Charity; and that we may deserve to obtain what thou promisest, make us (2) love what thou commandest, through Christ our Lord. *Amen.*

Q. What must we often beg of Almighty God? (1)

Q. How may we deserve to obtain the good things which God has promised? (2)

Q. Are these three virtues, faith, hope, and charity, necessary to obtain the happiness of heaven?

A. Yes, they are so necessary that nothing can supply the want of them. Even children, who die in the state of innocence, are not saved without them: for though they have not these virtues *actually*, not being come to the use of reason, yet the seeds of them are implanted in their souls by baptism.

AN ACT OF FAITH.

I firmly believe there is (3) one God; and that in this one God there are (4) three Persons, the Father, the Son, and the Holy Ghost; that (5) the Son took to himself the nature of man from (6) the Virgin Mary's womb, (7) by the operation of the power of the Holy Ghost; and that in this (8) our human nature he was crucified and died for us; that afterwards he (9) rose again, and ascended into heaven, from whence (10) he shall come (11) to repay the just everlasting glory, and the wicked (12) everlasting punishment: moreover I believe (13) whatever else the Catholic Church proposes to be believed, and this (14) because God, who is the sovereign Truth, who can neither deceive nor be deceived, has revealed all these things to this his church.

Q. What do you firmly believe respecting God? (3)

Q. How many persons in one God? (4)

Q. Do you believe that one of the three divine persons became man? (5)

Q. In whose womb was he conceived? (6)

Q. Was he conceived in the ordinary way, or by the operation of some wonderful power? (7)

Q. Having taken human nature, how was he treated by the Jews? (8)

Q. What happened afterwards? (9)

Q. As Christ after his resurrection, ascended up into heaven, will he ever come down again upon earth? (10)

Q. What will he repay the just? (11)

Q. What will he inflict on the wicked? (12)

Q. What else do you believe besides these articles? (13)

Q. Why do you believe all these truths? (14) Observe that the motive why you believe these and all other articles of faith, is because God himself has revealed them to his church, and the church on his part proposes them to us.

AN ACT OF HOPE.

O my God, (15) relying on thy Almighty power, and thy infinite mercy and goodness, and because thou art faithful to thy promises, I trust in thee, that thou wilt grant me forgiveness of my sins, through (16) the merits of Jesus Christ thy Son; and that thou wilt give me the assistance of thy grace, with which I may labour to continue to the end, in the diligent exercise of all good works, and may (17) deserve to obtain the glory which thou hast promised in heaven.

AN ACT OF CHARITY.

O Lord, my God, I love thee (18) with my whole heart, and above all things, (19) because

Q. What do you hope for?

A. I hope to save my soul, and to be happy for ever with God in heaven.

Q. As we have to fight our way to heaven against many enemies, how can we hope to overcome them? (15) Yes, God has promised to help us, if with confidence we have recourse to him by humble and fervent prayer; and God is always faithful to his promises.

Q. You trust in God, also, that he will grant you the forgiveness of your sins; but through whose merits do you hope to obtain this forgiveness? (16)

Q. How may a good christian persevere to the end?

A. He must beg daily the assistance of God's grace.

Q. What will be our reward, if we persevere to the end in the diligent exercise of good works? (17)

Q. How may we deserve to obtain the glory which God has promised in heaven?

A. By being diligent in the exercise of good works.

Q. How are you to love God? (18)

Q. Why are you to love God above all things? (19)

thou, O God, art the sovereign Good; and for thy own infinite perfections art most worthy of all love: and (20) for thy sake, I also love my neighbour as myself.

AN ACT OF CONTRITION.

O my God, for the sake of thy sovereign goodness, and infinite perfection, which I love above all things, I (21) am exceedingly sorry, (22) from the bottom of my heart, and am grieved for having offended by my sins this thy infinite goodness; and I (23) firmly resolve (24) by the assistance of thy grace, never more to offend thee for the time to come, and carefully to (25) avoid the occasions of sin.

Q. For whose sake are you to love your neighbour? (20)

A. For the sake of God, whose image he bears, and who commands us to love all mankind, redeemed by the blood of Christ.

Q. When have you contrition? (21)

A. When I am exceedingly sorry for my sins for the sake of God's goodness and infinite perfections.

Q. Will it do, to say only in words, that you are sorry? (22)

A. No; I must be sorry from the bottom of my heart.

Q. If you are really grieved for having offended the infinite goodness of God, what must you resolve upon for the time to come? (23)

A. I must resolve never more to offend God for the time to come.

Q. In resolving never more to offend God, are you to depend upon your own strength? (24)

A. No; I must depend upon the assistance of God's grace.

Q. Can you expect the assistance of God's grace, if you wilfully remain in the occasions of sin? (25)

April 5, 1772.

Our most Holy Father, Pope Clement the XIVth, intending to promote the most pious and wholesome use of making very frequent acts of the theological virtues of Faith, Hope, and Charity, has been pleased to grant (26) an indulgence of seven years, and of as many quadragenae or forty days, to every one of the faithful of Christ, in this kingdom, for every time, when being disposed at least by contrition of heart, they shall attentively and devoutly recite the aforesaid acts. Which grant is to stand good for all future times. This indulgence may be applied (27) by way of suffrage to the faithful departed.

Q. What sort of indulgence does the Pope grant to those who attentively and devoutly recite these acts of faith, hope, and charity? (26) Observe there are two kinds of indulgences: with respect to the extent of them, some are *plenary*, that is, they remit the whole debt of temporal punishment to him who gains them: the others are *partial* or *particular* indulgences; such are the indulgences for seven years, forty days, &c. These partial indulgences have relation to the different penances formerly imposed on sinners in the primitive ages of the church, and signify that they remit to him who gains them, that portion of temporal punishment due to his sins which would have been remitted to him, had he undergone, for that space of time, the severe penitential works prescribed by the primitive church.

Q. How may this indulgence be applied to the faithful departed? (27)

A. By way of *suffrage*, that is, by the way of cession or prayer. The faithful may cede or make over to these suffering souls the satisfactions which they offer to the divine justice by their own penitential works: they may, in like manner, when the church allows it, cede to them the satisfactions which are remitted to them by the indulgence which they gain.

GRACE BEFORE MEAT.

Bless us, O Lord, and these thy gifts, which of thy bounty we are about to receive, through Christ our Lord. Amen.

GRACE AFTER MEAT.

We give thee thanks, Almighty God, for all

Q. What is a jubilee?

A. A jubilee is nothing more than a plenary indulgence, to which the Pope annexes different privileges; for instance, the power he gives to confessors of absolving from reserved cases, of exchanging vows, &c.

Q. Ought a christian often to make acts of these three divine virtues, faith, hope, and charity?

A. Certainly he ought; for the whole life of a christian principally consists in the practice of them: by faith, we submit our reason and understanding to believe the truths and mysteries of religion, however incomprehensible to us, and we believe them solely upon God's divine and infallible word:—by hope we place our trust and confidence in God alone, acknowledging our total dependence on his power and goodness for the attainment of all blessings whether temporal or spiritual:—by charity we subject our wills and affections to God and refer all our thoughts, words, and actions to his great honour and glory. The pious and devout christian, therefore, cannot make *these acts* too often; and he should never omit them, at least on Sundays and holidays, and when he approaches the holy sacraments.

Q. From whose bounty do we receive food, and all other good things?

A. From the bounty of God, *who giveth food to all flesh in a seasonable time.*—Ps. 135.

GRACE BEFORE MEAT.

Q. Why do you say grace before meals?

A. To beg the blessing of God upon ourselves, and the food we are about to take; that it may be a remedy and preservative of life, and no way hurtful to us.

GRACE AFTER MEAT.

Q. Why do we say grace after meat?

To thank Almighty God, the giver of all good things.

thy benefits, who livest and reignest, world without end. Amen.

Vouchsafe, O Lord, for thy name's sake, to render to all our benefactors, life everlasting. Amen.

May the souls of the faithful departed, through the mercy of God, rest in peace. Amen.

He created meats, says the Apostle, *to be received with thanksgiving, and sanctified by prayer.*—1 Tim. iv. Would not a poor man be thought very ungrateful, if he did not thank the person who gave him an alms? And are not we ungrateful to God, if we forget to thank him while we daily partake of his blessings? Even the Pagans never failed, at their meals, to make a sacrifice or libation to their false gods; and, therefore, in this respect, it will be more tolerable for them, at the day of judgment, than for ungrateful christians.

Q. What motive ought we to have in taking our food?

A. To maintain that life which God has bestowed upon us; but not to indulge sensuality and gluttony. By surfeiting many have perished; but *he that is temperate shall prolong life.*—Ecclus. xxxvii. 34.

LONDON:

PRINTED BY KEATING & BROWN, DUKES STREET.
GROSVENOR SQUARE.

